

# REFORMED CHURCH MESSENGER

CHILDREN'S DAY NUMBER



*"If you neglect the children, you are building on sand."*

THERE are many reasons why Children's Day, to be observed on Sunday, June 10, in our Church Schools and congregations, should be magnified by our pastors and people. The Board "that cares for the children" summons all the faithful to a renewed consecration in this fundamental task of the Church. God hasten the day when the hands of all fathers and mothers will be joined with the hands of pastors and teachers to keep all the little children of the world from falling!

PHILADELPHIA, MAY 31, 1934

107.27



# ONE BOOK A WEEK

## THE LIFE OF CARDINAL MERCIER

It is rather interesting that the first authentic biography of the great Cardinal to be published in America should come from the pen of a Protestant. But the author, Mr. John A. Gade, is not only a warm admirer of the great Cardinal but was closely identified with him in the years of the war when the Cardinal was the great spiritual leader of half of Europe and England. He bestrode the war-torn countries like a giant spiritual colossus, distributing comfort to innumerable hearts and inspiring soldier and civilian alike. Through these years Mr. Gade was by his side and gained deep insight into his character and he came to understand him as perhaps few of the members of his own communion did. The result is this fascinating story of the great Cardinal's life (published by Charles Scribner's Sons, New York).

Although Mr. Gade is a Protestant, he has immersed himself deeply in the spirit of the Catholic Belgium, and we have here a very charming picture of the life of the common people out of which the Cardinal sprang, and a very vivid picture of the Cardinal's own boyhood, school days, college and seminary training. The Cardinal began to show a bent for philosophy even in his early school days. And upon his graduation from the seminary and ordination to the priesthood, began to devote his life to the study and teaching of this subject. Mr. Gade has given us a rather vivid account of the long years of struggle through which the young teacher went in building up a real school and faculty of philosophy in his beloved university. It was not long before his Church came to appreciate his unusual powers and he soon became not only professor, but bishop, and in a short time, archbishop of Malines, which means, of course, that he was the head of the whole Catholic Church in Belgium.

The weakness of this book, as we shall see in a moment, lies in its failure to chronicle all the outward facts of these rather dramatic days and to give due appreciation to the one really significant contribution which the Cardinal made to the religious life and thought of his time in those years before the war fell upon him. Cardinal Mercier was a great leader not only in the years of the war, but in the years of peace which preceded

it. He stood with the pope as one of the great protagonists of tradition as over against the modernistic tendencies beginning to make themselves felt in the Church. When Father Tyrell of London broke from the yoke of tradition and became one of the leaders of the new modernism, Cardinal Mercier was one of the first to defend the traditional attitude of the Church against him. Father Tyrell had said that the gospels had the same value and significance for faith whether they were the story of actual fact or whether they were simply symbolic representations of a great spiritual ideal which had manifested itself in the mind of the Church. This, to Cardinal Mercier, was heresy of the rankest sort. Not only was it perversion of truth, but it was the denial of all correlation of faith and revelation. He published a letter which was sent to every diocese of Belgium and which had wide circulation all over Europe, warning the faithful against such seditious distortion of the truth. It meant the scuttling of the whole ship of Christianity and the complete destruction of the Church. Father Tyrell answered the Cardinal with a book which had wide reading at the time, "Mediaevalism: A Reply to Cardinal Mercier," which was a long and personal consideration of the Cardinal's point of view, and which did not hesitate to classify him among the reactionaries of history. And so the contention went on for several years. It is rather unfortunate that either Mr. Gade was not acquainted with this passage in the Cardinal's life or did not quite realize its great significance, for we are told little of the story here. If a new edition of the life should appear, it is to be hoped that a new and rather exhaustive chapter should be devoted to this most outstanding phase of the Cardinal's career.

Another of the great phases of his life revealing a certain greatness of character, which even his war ministries did not bring out, was the endeavor to bring together representatives of the Church of England with the Church of Rome for quiet and prolonged study of the points on which they both agreed and upon which they both differed. It was not an attempt to move toward the union of the Anglican and Roman communions, but it was an endeavor to lay certain great bases upon which such union, should it ever come, would have to be reared. Quietly the Cardinal got the consent of Rome to

such a step and quietly he got Lord Halifax, Bishop Gore, and one or two other distinguished representatives of the Church of England to meet with him and a few distinguished representatives of the Roman communion in his Episcopal palace as his guest for several days. The consent of the Archbishop of Canterbury, or at least his sympathetic approval to this meeting, was also obtained. Quietly these "conversations", as they came to be called, went on and it was not until they were held a second time at Malines in the Cardinal's palace that Europe began to grow conscious of something unique and extraordinary taking place in its midst. Three times the group met as the Cardinal's personal guests and finally the proceedings were published under the editorship of Lord Halifax in England and the Cardinal on the Continent under the title of "The Conversations of Malines". Then the storm broke. From every quarter came commendations and protests. At first the protests somewhat outweighed the commendations, but when people read and re-read "The Conversations" carefully, they were carried away by the sweet spirit of reasonableness which pervaded these meetings and were won over by that same great-heartedness displayed by the Cardinal which he had displayed in the time of war. For during the war he was not only the bishop of the Roman communion, but he was the bishop of all struggling souls. This prophetic period in the great Cardinal's career also needs much more attention than it receives in this book.

But, as a dramatic story of the Cardinal's leadership during the years of the war, how he was like a pillar of cloud by day and a pillar of fire by night, and how he held the whole world true to its great purpose, it is a fascinating book. Also, the story of the Cardinal's visit to America is graphically told and here also he was the welcome guest of Protestants as well as Catholics and all the people claimed him. The President, in the name of the people, greeted him as cordially as did our Cardinal in New York greet him in the name of the great Catholic communion. Well, it is good to have the story brought before us as dramatically and graphically as Mr. Gade has done it, and we bespeak a wide reading for this book.

—Frederick Lynch

## Youth and the Church

L. A. KALASSAY

We are passing through a social reorganization in America which is just as significant as any revolution in history. Even the Church feels the repercussions of society's struggle. Our nation, more than ever, needs the steady hand, the educated head and the courageous heart. More than ever, we need the message of the Master.

Our Churches have a peculiar problem in the young people. Youth should have a place in the Church, but it should be a place that could be balanced by the wisdom of more experienced people. For convenience let us divide this problem of Youth and the Church into three phases:

- (1) Youth may reject the Church entirely.
- (2) Youth may accept the Church, as we older folks give it to them.
- (3) Youth may develop a religion for himself.

We preface our remarks by saying that "mankind is fundamentally religious." The whole history of mankind witnesses to this fact. Therefore the rejection of the Church by Youth is not natural.

(1) The writer has cast about for a reason. The only reason that he could discover was a **divided loyalty**. That is, throughout the teen-age Youth has built up a loyalty to a Sunday Church School, and as a result the Church suffered. The young man or woman was "taken" into the Church and expected to become a good member when, all through his earlier years, he had become accustomed to going home after Sunday School. This is contrary to all modern psychological teaching. His habits were motivated against becoming a good member of the Church group, for coming to Church once or twice a year is not living in companionship with God.

(2) In order to solve this problem some Churches have built gymnasiums. However, if the Church is going to be centered around a gymnasium it is doomed to failure, for the Church must be centered in Christ Jesus. First Church at McKeesport has attempted to solve this problem by experimenting with a "graded Church program"—

### A TENTATIVE PROGRAM FOR A GRADED CHURCH

#### Beginners and Primary

Ages 3-8

Pre-session and Worship, 10-10.45.

Study Hour and Lesson Period, 10.45-11.20.

Handwork and Dramatics, 11.20-11.45.

Dismissal.

#### Juniors and Intermediates

Ages 9-15

Pre-session and Worship, 10-10.45.

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Vol. CVII, No. 27

PHILADELPHIA, PA., MAY 31, 1934

Whole Number 5370

Published every Thursday  
at The Schaff Building,  
1505 Race Street,  
Philadelphia, Pa.

# Reformed Church - Messenger -

(FOUNDED IN 1827)

The Board of Christian Education of the Reformed Church in the United States, the Rev. Paul S. Leimbach, D.D., president; the Rev. C. Clever, D.D., president emeritus; the Rev. H. J. Christman, D.D., vice-president; the Rev. Paul J. Dundore, Ph.D., recording secretary; Milton Warner, treasurer; the Rev. Henry I. Stahr, D.D., executive secretary.

**SUBSCRIPTIONS:** Per year in advance, \$2.50; Single Copy, 6 cents. In accordance with the almost universal wish of our subscribers, papers are sent until there is a special order for discontinuance. Remittances are acknowledged by latest date following the subscriber's name on the wrapper; but receipts will be returned by letter when a stamp is enclosed for that purpose. All mail should be addressed to Schaff Building, 1505 Race Street, Philadelphia, Pa.; articles for publication in care of the Editor; subscriptions and other business correspondence in care of the Business Department, Reformed Church Messenger. Checks in payment of subscriptions should be made payable to the REFORMED CHURCH MESSENGER.

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The MESSENGER welcomes all news of the Reformed Church and all ideas and suggestions helpful to Christian life and service, from Pastors, Stated Clerks of Classes, members of Consistories, officers of Church Societies or other responsible contributors. The signature of the writer is required in all cases. The MESSENGER does not assume responsibility for the views expressed in contributed articles.

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Entered at the Postoffice at Philadelphia, Pa., as second-class matter, January 13th, 1902. Acceptance for mailing at the special rate of postage provided in Section 1103, Act of October 3, 1917, authorized on July 11, 1918.

## EDITORIAL

### THE USE OF THE BIBLE IN CHRISTIAN EDUCATION

How shall we teach the Bible?

The answer is not easy, but the greater part of it is contained in one principle: *Choose those passages which will help the pupil most.* John, facing the end of his High School days and the necessity of choosing a life-work, *needs* to study Mat. 20:20-28 ("Whosoever would become great among you shall be your minister," etc.) until he has decided for himself whether those strange words be true or not. John's younger sister—petite, talented, and spoiled—*needs* the story of Joseph and his brethren, the Fifth Commandment, and any other passages which will help her to see her relation to her family in a new light. John's father, graying somewhat above the temples, *needs* the 23rd Psalm to still somewhat his anxiety when thoughts of the depression, children's clothes, and old age rush in tumultuous confusion through his mind.

A good lesson-course is one which has thought through what John and John's sister and John's father severally need, has planned lessons on these needs, and chosen exactly those Bible passages which will meet these needs best. (It is our honest conviction that the Graded Lessons fulfil these requirements considerably better than the International Uniform.)

A good teacher is one who carries this process of selection to a still finer point, because she knows John (or his sister or his father, as the case may be) better than the lesson-writers do. Therefore, it may be that she will not use a Bible passage suggested in the quarterly at all, but rather some other passage chosen by herself. Or, she may use the Bible passage that is in the quarterly, but do so two weeks earlier than the quarterly writer intended (or three weeks later for that matter). Having decided, then, that a given portion of the Bible will do John more good than anything else that could be done during the time at her disposal, she will make this portion just as interesting to John as she possibly can, and "apply" it as completely as she can.

And—let it be noted—all of this is precisely what every good and faithful preacher does Sunday after Sunday. He chooses texts because they will do his people good. First

he thinks of his people as he has seen them and known them in their homes the past weeks; then he selects a text. And even when he preaches a series of sermons on a given book of the Bible, he does so because he believes that will do his people more good than anything else he could do. We forget sometimes that *Christian Education is merely trying to put into the Sunday School what the pulpit at its best has been practicing for almost two thousand years.*

A more vital use of the Bible is long overdue in our Sunday Schools. For the sake of the Bible, but even more for the sake of people's souls, it must come quickly!

—NEVIN C. HARNER

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### CHRISTIAN EDUCATION IN THE EVANGELICAL SYNOD

Traditionally, the Evangelical Synod has taken a lively interest in education. When our fathers immigrated into the frontier sections of the middle west and set up their homes there, they quickly organized themselves into congregations for the purpose of establishing public worship and providing schools for their children. In addition to erecting a Church auditorium they also built a school house. Sometimes the pastor was the teacher, but in many instances they employed men who had been especially trained for the position as teacher and organist, and these men occupied an honored and respected place in the councils of the Church. Early in the history of the denomination Elmhurst College was founded partly for the purpose of giving candidates for the ministry their preliminary training but also for the purpose of training parochial school teachers.

Gradually as the systems of public schools became well established, our Churches yielded to the American plan whereby education in the secular subjects is made the responsibility of the State, while education in religion is reserved as the special prerogative of the Church. But as the "Gemeindeschule" was abandoned, many of our Churches did not immediately sense the fact that they were not thereby relinquishing their total responsibility for the Christian nurture of their boys and girls. Only gradually has a new educational consciousness been developing. Practically every congregation now has its Sunday Church School with a total enrollment for the denomination of



215,000. Participation in Daily Vacation Bible Schools has been growing with leaps and bounds. More and more Churches are providing adequate building facilities for their educational programs. Everywhere pastors are recognizing the strategic importance of confirmation instruction and are endeavoring to improve its progress. Provision is being made in the Church School for the education of adults as well as children, and the entire program of the Church is being planned more and more in the light of its educational implications.

The Sunday School received its first official recognition by the General Conference of the Synod in 1892. Since 1894 there has been a synodical committee or board entrusted with the leadership of this important work. In 1915 the first executive secretary was employed and a central Sunday School office established. In the following year the first National Sunday School Convention was held in Cleveland, Ohio, with a registered attendance of over 1,300. Four other national conventions have taken place since that date.

The Church School of today is largely in the hands of volunteer leaders and the Church faces no greater task than that of providing opportunities for continued training for these leaders. To meet that challenge, the Board of Religious Education has since 1915 been operating a series of ten-day summer training schools. Beginning with a single school meeting on the campus of Elmhurst College at Elmhurst, Illinois, there are now seven such schools meeting each year in various parts of the country. Over 5,000 different people have shared the experiences of an E. L. T. S. (Evangelical Leadership Training School) during the past 19 years, and no other single institution of the Church has made a more beneficial impression upon the life and work of the local congregation than have these schools. A series of boys' and girls' camps are also held each summer under the auspices of the Board. In addition, leadership training courses are given in local Church and community school classes. Last year a total of 1,621 credits were earned by Evangelical students in such classes.

The editorial department of the Board is responsible for the publication of 21 distinct periodicals. These include lesson materials, graded story papers and the official workers' magazine of the Board, called the *Light Bearer*. Numerous pamphlets and other materials are issued by the central office as needed. A Service Library containing copies of all the important and useful books in religious education is available for use by all Church School workers without charge except for the return postage on books borrowed. The services of members of the staff are also at the disposal of all Church School workers. In these various ways the Board of Religious Education of the Evangelical Synod is striving to keep alive the educational heritage of our Church and to rearticulate against the changing background of American life the potent educational genius of Protestantism.

—THEODORE C. BRAUN,

*Associate Executive Secretary, Board of Religious Education Evangelical Synod of North America.*

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### A CALL FOR FINANCIAL HELP

Our congregations and Church Schools are urged annually to devote the Children's Day offering to the cause of Christian Education. Instead of requesting an extra offering on Children's Day over and above the apportionment, the Board of Christian Education is urging that the opportunity which Children's Day annually presents be used by the local congregation through a generous offering to raise this particular item of its apportionment budget.

There is really no reason why the Sunday Church Schools of the Reformed Church should not themselves contribute the whole apportionment for Christian Education. It is a very common occurrence in local Churches when money is needed for any special cause to go to the Sunday Church School with a request that some particular class, or even the School as a whole, raise the amount. During the fiscal year ended Dec. 31, 1932, according to the statistics published in the *Reformed Church Almanac*, the sum of \$140,904 was raised by the Sunday Church Schools of our denomination for other benevolences, in addition to \$21,154

contributed for Christian Education itself. The entire apportionment budget for Christian Education is only \$58,165.60.

It will be generally agreed that our Sunday Church Schools ought to give generously for other benevolences, but it seems scarcely appropriate that they should do so until the apportionment for the Board of Christian Education has first of all been provided. Furthermore, whenever Sunday Church Schools thus assist in raising the apportionment for Christian Education the congregation will be relieved of the necessity of contributing this portion of the apportionment budget. It goes without saying that there is dire need for the full apportionment, for, even if the full amount were raised, we should still lack sufficient funds to finance a really worthy piece of educational work for the Reformed Church.

There appears to be an impression abroad that, since the Board of Christian Education owns and operates the Schaff Building for the Church, and since it has a Book and Church Supply business, supplementary income is available from these sources for the forwarding of the Board's educational program. Nothing could be further from the fact. It never was true even in the more prosperous years that funds were available from these sources. Until the mortgage indebtedness on the Schaff Building is completely wiped out the profits from the Board's business operations, if we are ever again fortunate enough to have profits, must be used for the reduction of the mortgage. Apportionment receipts and expenditures have always been kept separate and distinct from the Board's other financial operations. There is more need than ever for a generous Children's Day offering. May the response from the Church be sufficient not merely to maintain our present greatly curtailed program but to enable the Board to advance a better one.

—HENRY I. STAHR

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### RELIGIOUS EDUCATION ON A COMMUNITY BASIS

Denominationalism received a strong boost immediately following the World War. It was felt that the best way to bring about the needed religious reconstruction was for each denomination to strengthen its own forces. Disillusioned, we are now beginning to see that a second step is necessary to assure a strategy, hopeful of a more successful achievement in building the Kingdom. This lesson, from the united forces on the front, was learned early in the history of the late war. The conviction that the cause of religion today demands a similar strategy is spreading rapidly.

The clearest formulation into words of this conviction was made recently by Dr. J. E. McAfee in an article in the *Christian Century* entitled, "Religion on a Community Basis." Here we have what might be called the New Deal in religion. The day of social control has come not only in business but also in religion. Denominations will not be allowed to continue much longer to carry on their programs separately and unrelated to each other; and what is more significant, without the closest possible co-operation with the religious forces in the local community.

Evidence that the denominational as well as the interdenominational religious agencies are fully conscious of this fact, is furnished by the conferences now being held regularly at stated times by the Federal Council of the Churches of Christ in America, the International Council of Religious Education, the Home Missions Council, the Foreign Missions Conference of North America, the Council of Women for Home Missions, the Missionary Education Movement, and Council of Church Boards of Education.

If these conferences mean anything they mean that the barriers which now stand in the way of actual interdenominational co-operation in the local communities are being broken down. Pioneer workers experimenting in community interdenominational co-operation have discovered that it is these overhead religious agencies, denominational and interdenominational, that are chiefly responsible for the barriers which remain standing in the way of unity of



action in the promotion of the cause of religion and morality in local communities.

The barriers once down, we may expect a revival of religion on a large and broad scale, throughout the land. We may expect this in terms not only of the total program of religion of the community and of the Church, but also in the specialized fields of religion such as missions and education. Accordingly, among these specialized activities there will be a finer harmony and co-ordination.

The plans of the Board of Christian Education gear into this sort of promotion machinery that stands ready, not to perform the task for the community, but to stand by to assist as help may be desired and needed.

—C. A. HAUSER

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### WHERE ARE WE IN RELIGIOUS EDUCATION?

The great war and the great depression have brought everything to judgment. Old institutions like the State and the Church and newer movements like democracy and religious education are alike subjected to criticism, and made to bear witness whether they have value for such a time as ours. This is a wholesome sign. Without such days of judgment, all institutions and all movements would inevitably be destroyed by the subtle disease of their own pride and complacency.

In the revealing light of the present crisis, where does religious education stand? Are its insights true? Are its methods valid? Where does it most need correction? It is not possible here to do more than to catalogue some of the judgments that the times make clear.

Religious education can no longer continue as a Sunday School movement. Especially in its earlier phases, it tended to make wider the gulf between the Church on the one side and the educational agency on the other. Educators without seminary training and pastors without educational training found it difficult to carry on their separate programs under one roof. A congregation thus became a house divided against itself. We see now that all the leaders of the congregation must share the same purposes and together work out ways of achieving them.

Religious education must be something more than a campaign for departmentalized buildings, graded lesson materials, psychologically sound methods of teaching. We can get some suggestions for our work from public school theory and practice, but we may not forget that we are *religious* leaders. The ways of education that we see in a public school system financed and controlled by the state, are neither comprehensive enough nor daring enough for those who labor to establish the universal commonwealth of God. Real religious education is more dependent upon people who are alive to the contemporary world and eager to transform it by the mind and the method of Christ, than upon buildings, lessons and correct teaching procedures.

Religious education needs to find its focus outside of the Church. When we study the history of the Church, the Bible, the cardinal doctrines of the Christian fellowship, it should be with the purpose of using these as windows through which we may see more sharply the life we now live and the society we now have. If such studies consume all our time, so that there is no opportunity to think together about modern homes, about modern war, about modern economic patterns, about racial strife, about community relationships, we are in grave danger of defeating our own ends. The whole Church, facing the whole present world, pouring its energies into the solution of social not less than individual problems, losing its petty concern for its perpetuation as an institution in the larger concern for the redemption of all the places where men mingle with men,—nothing less than this will fulfill the promise that the movement called religious education holds. This is another way of saying what Jesus said long ago, "Whosoever will save his life shall lose it; but whosoever will lose his life for My sake shall save it."

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### WHEN IS A QUESTION SETTLED?

One of our cherished friends was kind enough to inform us the other day that he had written a letter to advise the MESSENGER that the 18th Amendment has been repealed,

because, as he said, "the old paper didn't seem to know it." He added, however, that his wife persuaded him not to send the letter. Here we have another splendid evidence of the basic value of a good wife. Having met the lady in question, we had appreciated some of her fine qualities before, and this proof of her good judgment was only confirmatory. But since a man convinced against his will may be of the same opinion still, we might as well advise our letter-writing friend that the MESSENGER is not as soundly asleep as he appeared to think. At least, we are in the very best company, when we act on the presumption that great moral problems are not settled until they are settled right.

During the past week we discovered in no less than 27 prominent papers, some called religious and some secular, a rather remarkable agreement that the present situation, so far as the liquor traffic is concerned, is so universally unsatisfactory that many of those who were grossly deceived by high pressure propaganda are themselves waking up to the real situation. As a sample of what the best minds are thinking, here is an editorial from *The Christian Century*, under the caption, "*Liquor Ghost Shakes Its Gory Locks*":

"Banquo's ghost was a quiet and tractable creature in comparison with the liquor question. The vote for repeal was an attempt to cry 'Down!' But it did not down. On the floor of the Senate there was recently a debate in which Wets and Drys joined in deploring the increase of bootlegging and the abuses surrounding the sale of legal liquor. Attorney-General Cummings estimates that bootlegging has at least not decreased since repeal. The alcohol administrator, Mr. Choate, says that conditions in many places are worse than in the old saloon days. Senator Walsh of Massachusetts, a persistent Wet, joined with Senator Borah in deploring present conditions and said: 'The people of the country did not vote to substitute worse evils for the intolerable conditions under national Prohibition.' The taxes on distilled liquor, says *Business Week*, 'will yield less than one-third the total expected at the time the \$2 a gallon figure was set, unless extraordinary success meets the new efforts of the government to suppress illicit distilling and bootlegging.' President Roosevelt overruled the suggestion of Budget Director Douglas and doubled the amount which he asked for enforcement, making it \$11,000,000 to provide 2,000 agents. It affords no satisfaction to record these evidences of the failure of legalization and license. The remarkable thing is that anyone should be surprised. The same thing has happened before. We did not try Prohibition till we had tried everything else. It is liquor, not the prohibition of it, that makes lawlessness."

All of which makes us hopeful that the eyes of a host of others may be opened in time.

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### A NOTABLE STAND

In his "penitent reparation" to the Unknown Soldier, the Rev. Dr. Harry Emerson Fosdick, of Riverside Church, New York City, has undoubtedly "gone the whole way" in his renunciation of war. Remembering what he said on the occasion of the last world conflict and also what he did in France during the World War, he declared that he will never again, directly or indirectly, sanction another war, and added solemnly, "I'll see you in prison first." Dr. Fosdick's words deserve to be recorded and remembered. They are as follows: "I renounce war because of what it does to our men. I've seen it. I renounce it because of what it forces us to do to the enemy. I renounce it and will not sanction it because of its consequences and the undying hatred it nourishes. I renounce it and never again will I be in another war. I stimulated raiding parties to their murderous tasks. Do you see why I want to make it personal? I lied to the Unknown Soldier about a possible good consequence of the war. There are times I don't want to believe in immortality—the times I want to think that the Unknown Soldier never can realize how fruitless was his effort. The support I gave to war is a deep condemnation upon my soul. . . . The noblest qualities of human life, which could make earth a heaven, make it, in war, a hell. *Men cannot have Christ and war at the same time.* I renounce war."



Writing in *The Nation*, Mr. Oswald Garrison Villard says that this declaration from Dr. Fosdick is "a cause for genuine rejoicing. He has burned his bridges behind him. He has taken the irrevocable step. Others might voice such sentiments and recant in war time. Dr. Fosdick cannot and will not. To do so after this, would be moral suicide."

Quoting in this connection the similar declarations from five former Army Chaplains, the replies of 14,000 clergymen who have gone on record as saying that the Church should not sanction or support any future war, and the recent student peace parades, Mr. Villard adds that "we have had no little snarling in these last weeks from some of the few clergymen who still believe that the Prince of Peace can best be served by wholesale murder, and from military officers, who are naturally furious. Of course, the reactionary clergymen feel themselves more than ever called upon to defend their position, and the anger of the militarists is perfectly understandable."

While many are saying that those who take positions similar to that of Dr. Fosdick will soon be called upon to prove their courage, Dr. Jacob Gould Schurman, former President of Cornell and famous diplomat who served as Minister to China and Ambassador to Germany, sees no impending wars on the horizon, and with the judgment of his years of diplomacy dismisses all the horrendous rumors of war as absurd. We can only hope that, in spite of the insane race for increasing armaments, Dr. Schurman's faith may prove to be justified.

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### STEREOTYPED

Dr. Leslie D. Weatherhead, whose books have set so many to thinking, has a forceful article in the *Methodist Recorder* which deserves serious consideration. "Already," he writes, "I see the end of the kind of Sunday when two attendances at Church are demanded of the devout. Why should every method of ministry change, and religion still suppose that an age like this can best be served by two stereotyped services of hymns and prayers and lessons and sermons? If we were both honest and awake, we should scrap one of the services in hundreds of Churches and chapels, and substitute for it the kind of group-discussion of vital questions, related to both religion and life, which a dozen movements of modern times show to be both appealing and effective. Having seen 400 young people assemble on a warm Saturday night in June in Leeds to discuss the subject of prayer, I long to see the end of derelict conventional services in huge Churches and chapels, attended by a score of people and ministered to by a depressed parson. Instead, we might have young keen people in small groups

discussing (say) the social implications of Christianity, and deciding what to do about it; or the mind of Christ in relation to the so-called 'new morality,' and other burning questions of the day."

To be sure, this suggestion has often been made before, but it always aroused the vehement opposition of the traditionalists. Dr. James Black, of Edinburgh, says that "our chief ecclesiastical sin is an unthinking conservatism: we often don't know why we do certain things in a certain way except that our fathers did them in that fashion for centuries." He adds wisely, however, that "every age has its own best angle of approach, and the Church needs a sacred ingenuity to enable it to suit the unchanging message to changing needs. For this purpose we should welcome every new method or emphasis. If, for instance, the Group Movement (Buchmanism) or any other movement of the Spirit puts a new weapon in our hands, let us use it gladly and fully. Our worst fault is to glorify the past so much that we imagine that God has ceased speaking. In any case, no method is ever sacrosanct."

The testimony is so overwhelming that the second service in many places is a comparative failure, that the facts of the case would seem to indicate an honest effort to give some other methods a fair trial.

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### SLOW DOWN, BROTHERS!

Sometimes in visiting among the Synods of our Church we have heard more or less vague references to the "old mother Synod" as being a bit slow. It has been intimated that the Church in the East is, if not a sleeping giant, at least somewhat sleepy. Are such aspersions justified? It might do some of these suspicious brethren a lot of good to visit Eastern Synod for just one meeting; they would probably be amazed at the comparative alertness manifested. At any rate, recent occurrences would seem to indicate that the charges above referred to cannot be substantiated, but that, on the contrary, the Eastern Synod folks are setting a rapid pace—along some lines, anyway. We have it on high authority, for instance, that no less than 18 of the pastors and elders in attendance at the recent meeting of the Eastern Synod at Wernersville were served with a summons by traffic officers to *slow up or pay up, or both!* We understand that one official voiced his opinion in no uncertain terms about such "ecclesiastical celerity on our highways." Whether the speed limit was exceeded in every case, or an inability was shown to tell the difference between red and green, is not altogether clear. For the present no names will be mentioned—but it does seem to show that these dear brothers are a pretty fast lot!

## The Thoughts of Justus Timberline

### Because I Know What War Is

To me, this is war, stripped of all its fine sentiments, its banners and march music and parading soldiers and cheering crowds.

Certain diplomats sit in a luxurious chamber, with maps of the war area on the big table before them.

Other diplomats, a few score or hundred miles away, sit in similar palatial rooms, before similar maps.

For all practical purposes, the tables might be in the same room.

And one group of diplomats says to the other, in effect: "The war will start tomorrow. If our men kill more of yours than yours do of ours, and take more prisoners and capture more guns, then, when their work is over, you must give us this and this and this, and you must promise thus and so."

The other group says: "The war will start tomorrow. If our men—" and so on, as before.

When the soldiers' work is at last over, these same diplomats, except such as in the meantime have died in their beds, or



have been driven out of power by politics or revolution, will gather again, this time actually around one table.

They will perform as they had predicted, though there may be some bargaining, and seem useless protests.

The point is that, in spite of the war, these men will be alive. Their friends—some of them their partners—who make munitions, will be very rich.

Their countries, that is, you and I, will be burdened with intolerable debts and unspeakable sorrows.

Your sons and mine, of course, will be dead, or crippled in body, or crippled in the chances at real living which were theirs before the war.

You and I will be full of grief, but we shall be proud of the sons we have lost, and when the diplomats come again to sit at their great tables before the maps, we shall allow them to play the game again, using for counters such sons as were too young to be taken before, or those who are left over and are still of military age.

At least that is what most people take for granted, including the old generals and the old admirals and the vote-hunting congressmen and the munitions makers and some of the big newspapers.

But I've just had word from one of my boys, who was once a soldier and still could be, that so far as he is concerned, the gentlemen at the tables are, as he words it, "fini." He says they can put him into a cell, but not into a trench.

Any way you look at the thing, it's not for me to advise him. And, having seen more than most non-combatants get to see

(Continued on Page 23)



## Messages For Children's Day

### THE PASTOR'S PART IN THE WORK OF CHRISTIAN EDUCATION

By the Rev. A. N. Sayres

The pastor occupies a strategic position in the educational work of the Church. As we are now situated, no congregation will know more or do more about Christian education than its pastor knows and does about it. He must be, to all intents and purposes, the director of the educational program of his parish. In this strategic position he must fulfill the dual role of learner and teacher.

Every pastor has a lot to learn about Christian education. Even in theology his education did not stop when he graduated from seminary. He has had to keep abreast of developments in theology by reading, by painstaking study and by further attendance at summer schools and conferences, whenever possible. This is even more true in Christian education, for when most of our present pastors were in seminary, there was not a single course in this field offered. A lot of water is going over the mill every year, and pastors owe it to themselves and to their congregations to learn all that is to be learned about the educational movement in the Church.

For those who can manage it attendance at summer schools is most desirable, but less costly avenues of approach are open to all. Synodical and Classical Conferences on Christian Education are rapidly being multiplied and thus put within reach of most of our pastors. In many of them special groups of pastors are arranged, and here and there a Pastors' Seminar in Christian Education has been held. But helpful reading is also available at all times to orient the pastor who is untrained in this field, even if he be unable to buy books for himself. The librarian at the Seminary at Lancaster gladly puts both the books and the counsel of the Library at the disposal of pastors who want to learn, and similar help may be had from the Board of Christian Education. A pastor with a will to learn may read his way into more effective educational leadership through the use of such books as, "Teaching for Christian Living," by Vieth; "The Christ of the Classroom," by Richardson; "Shall Laymen Teach Religion?", by Shaver; "The Church School Comes to Life," by Hewitt; "Teaching Religion Creatively," by Myers; or "Teaching Religion Today," by Betts.

But without waiting to become a competent "religious educator" the pastor may give himself, as he is, to the educational leadership of his congregation, not simply by lecturing to the Adult Bible Class of his Sunday School, but by providing the incentive and guidance to its whole educational program. Others may decide where the annual picnic shall be held, and where the treasurer should bank, and what shall be served at the supper for the teachers and workers. The pastor's training and background equip him better probably than any other to counsel with teachers, to determine educational policies and to plan ways and means of improving the Sunday School. If he must teach a class, should it not be the Teacher-training Class?

Surely in some way that may best be determined by each pastor in his local situation, he ought to be very definitely affecting the teaching processes that are going on in the lives of the children, youth and adults in his parish. In addition to teaching a training class, he can counsel with teachers, guide their reading, see that they attend conferences that are within their reach, and possibly bring instruction and inspiration into his circle of workers from outside by enlisting the help of



Graduates of 1933, Dayton Summer School

neighboring pastors who are schooled in this work, or members of the staff of the Board of Christian Education, or other trained leaders. In the most feasible way that he can find, the pastor ought to be the Teacher-in-chief of his school, even while he's a busy learner at the feet of those who are wiser than himself.

Lansdale, Pa.

### CAN WE HOLD OUR YOUNG PEOPLE FOR THE CHURCH?

Dr. C. H. Huffman

Recently I was asked by a group of active laymen to consider the question of interesting and holding our young people. More recently still, to study the problem of keeping our young people at Church. We have long been saying and agreeing that the young people are the hope of the Church. Now we are beginning to take the matter seriously.

From my childhood days I recall the slogan, "All the Church in the Sunday School, all the Sunday School in the Church—all for Christ." Today, with barely 35% of the population enrolled in the Church and with scarcely 25% in the Sunday School, the goal seems more remote than it was twenty-five years ago. What are the causes? Whom shall we blame?

"Why," I asked a lady of refinement and culture, a teacher in the Church School and in college, "do young people generally decline to take active interest in the Church today?" "The Church is too impractical to satisfy the desires of young people," she thinks; "consequently they rebel." The same question to a young man, a teacher in the Church and in the public schools, a champion of youthful ideas. Said he: "The Church has been a laggard in preparing adequate programs to meet the changing conditions of the times—programs such as will arrest the attention of modern youth, command their interest, and challenge their best."

That college does something to the average student's religion, as has often been asserted, is now generally conceded by all. Nevertheless, these college students—although a bit cynical and sarcastic—are the facts with which we must reckon today,



Intermediate Class, 1932, Vacation Church School, St. John's Reformed Church, Kannapolis, N. C.  
Mrs. L. A. Peeler, Teacher

because surely they will be the leaders of tomorrow. Perhaps even now they are not the children we are wont to regard them.

At the State Teachers' College, Harrisonburg, Virginia, 825 prospective young teachers and homemakers are enrolled this session. From California, Ohio, Florida, Virginia, Pennsylvania, New York, Maine, and other states, they have come. Of this number, 150—freshmen and upper classmen—are enrolled in my classes in the English language and literature.

They were surprised one morning last October with the announcement that each should write for me during the recitation hour an original composition, brief or lengthy as the subject might require. Faces quickly brightened when the groups were told respectively that these papers were not to be signed and that they were not to be graded. Neatness, general accuracy, and, above all, absolute frankness and sincerity, as becomes college students, were the only qualities of style requested. "Tell me," I directed, "why young people, like yourselves, dislike the Church and the Church School today."

The home, the congregation, the preacher, the Church School, including the teachers—all were weighed by the critics, and in some essentials found wanting. We shall allow them to speak for themselves, so far as summary and condensation will permit. One paper is so typical of all that it is here given in full.

"Why do so many young people like myself dislike to stay for Church on Sunday? I have gone to Church since I was quite small and have really liked it, except, perhaps, for some childish whim in my early youth, until quite recently. The fault evidently lies in the Sunday School, because usually I am so tired, worn out, and bored at the close of Sunday School that I feel like going home to read the funny papers. Sometimes I think it is the lesson. It would be so much more interesting to discuss modern social problems in a Sunday School class than it would be to discuss Paul's journeys. Paul casts a pall upon my day, and I think that it would be entirely Christian-like to discuss everyday problems with relation to the character of Paul, if necessary. The young people of today will make up the Church of tomorrow, and every effort should be made to encourage their Church-going now."

"My belief is," says one, "that the dislike of attending Church rests largely with the preacher." "Sometimes," writes another in the same vein, "he may preach too long, and that is the thing most young people resent." "Our preacher," asserts a careful observer, "preaches on nearly the same subject every Sunday." A senior boldly announces, "We dislike gesticulation for emphasis. It gives us the impression of insincerity. Last Sunday the preacher gesticulated once with a glass of water in his hand. I would not choose him to baptize me." "Sometimes our minister begins yelling instead of talking quietly." "Recently there has been so much preaching of politics in the Church that many young people have stayed away on that account." "Our preacher's sermons are not only uninteresting, but he reads them from beginning to end. He does not make them as interesting as he could because he does not use illustrations of commonplace life." "The preacher does not consider our point of view, but it, on the contrary, autocratic, and he preaches constantly to older people." One analyst writes refreshingly: "I've always made it a point to enjoy the minister's best side." But she quickly follows with: "This has enabled me to



enjoy more Church services than most young people do."

Do we make them feel at home if they do come to Church? "We do not often find the friendly Church," they assert; that is, sincere warmth of welcome. "We do not care for the courtesy intended merely to make a show." "Many of our Churches," they maintain, "are entirely too critical of young people. The older Church people try to make young people appear ridiculous." Perhaps they have heard of the minister who, disapproving of his daughter's ultra modernism, including late hours, met her at the breakfast table the morning after one of her Bohemian escapades. "Good morning, daughter of Satan," he scowled. "Good morning, Father," she responded cheerily, tossing her head with an air of triumph.

Almost every one pleads for recreational and social activities in the Church, but always under proper chaperonage. All too frequently they charge, Church people do not help them provide this natural craving of the youthful human heart. And hence one of them, speaking no doubt for many, dares assert: "We find other places more amusing." "Give us socials and parties," they beg, "and then some duty to perform."

some as the price of their interest and loyalty. Surely there is too much preaching (of a kind) to suit young people. There is too little sympathy with their modern viewpoint, and too much unseasoned criticism of them. They are not accorded sufficient recognition in the activities of the Church and the Church School; that is, they are given too little opportunity for self-expression. They are interested in the devotional and inspirational, not in the superficial and frivolous; hence they need not be feared, they remind us. Why should they not be given charge of the main service occasionally? "Why must we always have the minor programs and at odd hours, either before or after the main one?", they are beginning to ask. Has our practice in these matters been psychologically sound? Perhaps not. They are fully aware, and they desire, that their moral natures should keep the pace of improvement with their intellects. Surely we would not knowingly hinder them in this high aim. Rather let us encourage and assist them, to the end that they rejoice in their strength, for their strength is their glory and the hope of the Church.

State Teachers' College,  
Harrisonburg, Va.



Primary Children of the 1933 Shady Side Vacation School, with the teacher, Miss Nancy Stormont

And the home—who would expect the modern girl to view with alarm today the indifference of parents to the influence of family ties, family loyalties and devotions? Yet many say, with emphasis, "More training is needed in the home."

But happily these wide-awake college girls are not quite satisfied to state only their reasons for not liking the Church. With all of their dislikes, many find pleasure and profit there, and say so frankly. "I feel a real need for the Church," says one, "for it provides a change from the routine of school life, and it helps through the week that follows." "In our Church," one discloses, "the young people are very active, and as a result about 85% stay for Church. Sometimes the service is conducted by the young people." Another writes: "For several years I have helped the choir in its singing. This very interesting work. Feeling that I am needed to make the service a success, I truly like to attend it."

What are the conclusions to be reached from the study of these pronouncements by our young college students today? Obviously, that there is nothing fundamentally wrong with religion; that there is, indeed, nothing radically wrong with the Church. They do not ask for sacrifice of principle. There are, however, certain modifications or form and method that are highly desirable—in fact, demanded by

#### FIVE YEARS IN LEADERSHIP TRAINING

The Rev. Irvin G. Snyder

Leadership Training, as an inseparable part of the Church School curriculum, is becoming more and more an accepted part of the program of Christian education. There is nothing new in the idea. Long before this phase of work was known by this particular name we made use of the principle in our own personally arranged courses of study for training and developing more efficient workers. Selected books which might serve a definite purpose were studied by groups of interested workers, teacher training courses studied and workers' conferences held. All of these pioneering efforts brought some rewarding results. However, these earlier efforts lacked continuity and a clearly defined aim. The older teacher training courses had two defects: Too much brevity, on the one hand; while on the other, after a rather bookish mastery of certain given facts, the pupil was given a "diploma" which all too frequently left the pupil with a very high and exalted estimate of himself, which led him to conclude, "Now that I have my diploma, give me a class," unmindful of the fact that he might lack the necessary qualifications.

The Leadership Training course as arranged by the Denominational Boards of

Christian Education, co-operating with the International Council of Religious Education, is sufficiently comprehensive to furnish a good working knowledge of subject matter, of effective methods for every department of the Church's program of education. Through these courses there runs a beautiful continuity of aim and purpose that not only stimulate incentive for further study and research, but give to the whole program of the Church and school a balance, a purpose and a high goal towards which to labor.

So far as results of our leadership training work are concerned (and much still remains to be desired), it has given our teachers and leaders a clearer conception of their task, something of an equipment to pursue it intelligently, a growing consciousness that they have a definite responsibility for souls, and that the Master's great commission is given to them personally. One of the very fine by-products of our Leadership Training efforts has been that it has ennobled and dignified our workers' conferences, which in by-gone days, especially in the smaller rural Churches were more often the occasion for triviality, destructive criticism and even of indulging in cutting personalities, or sometimes purely social gatherings. Now, with a better understanding of our work these meetings have become really constructive, created a sympathetic attitude among the workers, led to the adoption of more modern and effective methods and approaches to the problems; a careful study of lesson materials and curriculum; and has certainly placed the workers within the portals of greater usefulness.

It is our personal conviction that the pastor's most rewarding efforts come from the training and developing of leaders, more leaders, more intelligent leaders, more efficient leaders. It is an old method for reaching the masses, this method of leadership training. But it was the great task to which Jesus devoted Himself in His relation to the Twelve. While the results, even in His experience, were not one hundred per cent successful, owing to the human limitations of His disciples, yet the passing centuries have demonstrated that it is still the best method of approach to a world task. Only when we have a sufficient number of trained leaders and workers, trained mentally, morally and spiritually, can we put into operation the whole program of Jesus.

Conyngham, Pa.

#### HOW SOME WORKERS' CONFERENCES HAVE BEEN CONDUCTED

The Rev. Delas R. Keener\*

A number of years ago the Committee on Christian Education of West Susquehanna Classis at the challenge of the Department of Church and Home of the denominational Board of Christian Education initiated an intensive field promotion project in Christian Education for the entire Classis. Among the major emphases included in the committee's program was that of workers' conferences in every local Church School. In order to facilitate the set-up of such conferences, as well as for the out-working of the entire program, the Classis was divided into five districts with the several ministerial members of the committee officiating as district directors. It is with one of these districts, number 5—including Lewistown, Boalsburg, State College and Centre Hall charges, that this article particularly deals.

At regional conferences held two years ago one of the items especially considered was the workers' conference, when, after due consideration, dates were arranged for the meeting of the district director with the pastor and groups of workers in the several Church Schools with a view of

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establishing workers' conferences. In some cases several visits were required. The response, however, was very gratifying, and, to the best knowledge of the writer, conferences are now functioning more or less regularly in every Church School in the district.

The pastor in every instance has had charge of the conferences, arranging with representatives or whole groups the nature of the programs, time of meeting and other matters. This responsibility is now being increasingly shared with general and departmental superintendents.

The most acceptable time of meeting seems to have been a week-day evening, though one group preferred a Sunday afternoon session with a fellowship supper following every meeting. The number of conferences held by the individual Church Schools runs from four to twelve per year, with eight as an approximate average held mostly from September to June.

Themes and matters for discussion and consideration were decided upon either by the entire group, or some of their representatives. In some cases this was done from meeting to meeting, in others a list or schedule was prepared for a full series of sessions. All of these topics grew out of, or were suggested by, current problems the individual school was at the time facing, and in not a small way brought into a clearer perspective by consideration of Standard "B." Some of the matters considered in the conferences of the district were — Worship in the Church School, Standard "B" (with actual grading), Lesson Planning and Lesson Materials, Teaching Methods, What Are Our School's Problems? Qualifications of a Church School Teacher, Planning a Rally Day Program, Adequate Records, Attendance (Increase Campaign), What is Christian Education? An Adequate Workers' Library, Planning a Service Program for the Church School, Grading of Departments, and Planning a Children's Day Program.

In general the type of program was as follows: A brief period of worship, Presentation of theme, report or talk, General discussion, Laying plans for action determined upon by the group. Pastors, superintendents, teachers and outside speakers alternated in the main presentation of each program.

A few of the direct results or projects growing out of these workers' conferences are: establishment of workers' libraries, more adequate records, richer Church School worship, coat and hat racks and lockers and other facilities for the lower departments, newer lesson materials, Church lawn improvement, and enlistment of younger pupils in such enterprises as buying flowers and fruit for the sick with the usual Easter treat money, securing money for the purchase of pictures for the home room, and for attendance at summer camps, and undertaking to operate the weekly sales plan of the "Reformed Church Messenger."

Lately several pastors have testified to the increasing value and worth of these conferences, and reporting that there is an increase in attendance and participation on the part of the workers.

Centre Hall, Pa.

## HOW WE CONDUCT OUR WORKERS' CONFERENCE

The Rev. Harry D. Althouse

I believe the best way to answer the above question is to give an account of our April Workers' Conference. This year we are using "A Program for a Workers' Conference," Series B, by Irwin L. Shaver.

There were fifteen officers and teachers present. The program was in charge of Miss Frances Field. The subject for the evening was "Handwork — Its Use and Abuse." The conference was opened with a brief devotional service. Miss Field said in part, "Handwork in the small school has not progressed to any great degree of value: (1) Because it has too

often been of the wrong type. Coloring pictures, etc., simply to keep the children quiet has little or no value. (2) Many teachers do not know how to use it. (3) Many schools lack both time and funds. The only handwork that is worth while is: (1) Handwork that has educational and religious value; (2) Handwork that provides a motive for doing; (3) Handwork that appeals to the child; and (4) Handwork that will broaden the child's love and knowledge of God." Several illustrations were given of the right and wrong use of handwork.

Two teachers, one from the Primary and another from the Beginners' Department, brought their handwork to the meeting. The first brought booklets and posters made by her children, and based on one of the stories of the quarter. The second brought paper flower pots. They were crude, but the idea is the important thing. The pots and a flower will be given to the sick. A helpful discussion on handwork followed. Plans were made to improve the handwork of our school. After the program a business session was held. A committee was appointed to make plans for the Summer Vacation Church School. The May Conference was arranged for. The theme will be, "Teaching Pupils to Think." Light refreshments were served by the hostess.

Our workers' conferences do not last longer than an hour and fifteen minutes. Thirty or forty minutes is given to the presentation and general discussion of the subject of the evening. The business session never exceeds fifteen minutes. It is



Beginners' Department, Vacation Church School, First Reformed Church, San Francisco, Calif.

well to keep in mind that the workers' conference is not a business meeting. In large schools quarterly or monthly meetings can be called for this purpose. The program should always come first. A long and tedious business meeting at the beginning will ruin the finest program. Careful preparation must be made for each conference. Our conferences have been most interesting and helpful. It is our experience that teachers do not have to be coaxed to attend conferences like the one outlined above.

Hickory, N. C.

## MARYLAND CLASSIS FACES ITS TASK OF CHRISTIAN EDUCATION

The Rev. Miles S. Reifsnnyder\*

What is Christian education? This question seems to be perplexing a great many people. And yet, the answer is simple and clear to all who ponder and think. Is not the great objective of the Christian Church that of developing Christ-like beings? Is not Christian education, therefore, the process of educating young and old to become Christian personalities, who live and labor for a Christian form of society?

If we are agreed upon such an obvious definition we have another barrier to cross. That barrier is one of materials and methods. Materials and methods are a barrier because we have made them an end in themselves, rather than only a means to an end. We quibble about what

constitute materials suitable for experience centered curricula or what method we should use in a teacher-pupil fellowship of learning, and we forget the fact that all this means very little if we lose sight of the end which is Christian character development for the building of a Christian world.

Christian character cannot be developed from a swivel chair by remote control. Denominational Boards, State Councils, etc., are not in a position to take this responsibility for us in the local Church. We grant that this would seem to be the most convenient arrangement for us, but things do not work that way. The local Church is charged with this important responsibility. And if the whole matter of Christian education is surrounded with controversy it is not because of materials and methods that experts in this field have contrived but because we in the local Church have failed to proceed with them in their march of progress.

It is lamentable that Churches who have never experimented with a Workers' Conference should cry out against modern Christian education, and yet, it is frequently done. Some one said that those who are busy with a vital task seldom scoff at it.

The Committee on Christian Education in Maryland Classis has for its objective the building of Christian character in human beings. In recent months it has busied itself with the task of carrying out this objective in every Church School within its jurisdiction. Materials and methods are merely a means towards that end. They will be used—modern materials and modern methods, but only as a means towards the end of Christian character building.

Several months ago this committee met to formulate its plans. With the aid of the Board of Christian Education of our denomination and the Maryland-Delaware Council of Religious Education four major projects were planned, of these, two are interdenominational and two denominational, as follows:

**Project No. 1.** There are in Maryland Classis and in Churches of other denominations within this area certain individuals who have completed the standard course of leadership training. Some of these are looking for further opportunities for study. It is, therefore, planned to offer, through the colleges of this vicinity, certain extension classes in Religious Education, giving college credits for satisfactory work completed.

**Project No. 2.** On June 10-15, inclusive, a laboratory Vacation Church School will be conducted under the auspices of the State Council in the Reformed and Lutheran Churches of Middletown, Maryland. Delegates from all Churches are invited to study suitable materials and methods for use in their own Churches.

**Project No. 3.** One of the aims of this committee is to establish a Workers' Conference in every school within the bounds of this Classis.

**Project No. 4.** During the last two weeks of August a camp for Young People will be conducted near Hancock, Maryland, to which all the Young People of Potomac Synod will be invited.

Westminster, Maryland.

## HOW DOES THE A-SERIES WORK? In Pavia, Pa.

In answer to this question, I wish to say I am a rural pastor, working in a Sunday School district where all the schools in the district are rural, and have held the position of superintendent of the Department of Christian Education in this district and have helped to organize Leadership Training classes, using the text books in the Standard Leadership Training Curriculum approved by the International Council of Religious Education.

A competent teacher was selected and the text books were excellent but most of the class were not far enough advanced

\* Mr. Reifsnnyder is the Director of Christian Education of Maryland Classis.



educationally to do the work that was required. During the year, I attended an Efficiency Conference held in Bedford County where I heard of the A-Series Course and was impressed with the value of it, and thought it would fit the needs of one of my schools. I called together those I thought would be interested in such a course and talked it over and we decided to get busy. We selected the book, *McRae's Story of the Old Testament*, and organized the class and I was selected for the teacher.

Ten persons started taking up the work, seven of whom are or were at one time public school teachers, one is a high school girl, another is a music teacher and one is a young man working on a farm. We regret that on account of serious illness, one was compelled to drop out of the class and will not complete the course, which the others have now completed. For collateral work we used the Bible, three Bible dictionaries and Hurlburt's *Story of the Bible*.

Topics were assigned to different ones to work up and all did the work very creditably. Six of the class are either teachers or officers in the Sunday School and some of them have been Sunday School workers for years and had taken up work in Leadership Training in both the old Oliver Course and in the New Standard Leadership Training Course and found this A-Level course to be the most helpful of all in their work in the Sunday School. At our meetings we frequently had visitors who came in to hear the instruction.

My experience with A-Series work has been with only one school and one class, though I am a pastor of thirty-three years of experience during which time I have had contact with twenty-three different rural schools and I can confidently say, that the A-Series will be beneficial to all such schools if they take up the work, as it is within their educational reach. The only thing that is necessary to make it a help to such schools is to get a teacher, get the books and then conscientiously work up the lessons. **Rev. W. H. Miller.**

#### In Rising Sun, Ind.

For quite some time we had recognized the need of a Leadership Training Course in our field. Accordingly, we discreetly dropped a hint that such a course and program would be quite beneficial to our present staff of workers as well as to those who would at some time take their places. It was not long until teachers, officers and other folk began to call the pastor aside to confer with him. The information given us was that such a course had at one time been tried and the general consensus of opinion was that the course had been "way beyond" or else "far above the heads" of our workers. One even hinted that it was with a sense of relief that the course had been completed. Contrast that opinion with one mentioned later.

When the new A-Series courses were announced, I felt from the start that these were planned for just such ordinary folk as are found in our rural field. Upon announcement to our folk of the new and simplified course, there was an encouraging and hearty response that continued throughout the class periods and completion of the course. The class itself said that it thoroughly enjoyed the work of this new A-Level series, and most of the class expressed the hope that further work of this nature would be offered.

If we may judge anything at all from the one course that we have taken, then we must say that this series will be welcomed by many, and especially by those situated in a position such as we find ourselves. The course we took (Unit 121a, entitled, "A Bird's-eye View of the Old Testament") set as its standard a goal well within the reach of the pupils and at the same time encouraged those that might have greater opportunity and facility for study, and that might also have greater ability, to strive to reach a higher standard. We had pupils of medium and

greater ability in the class and each seemed pleased with the goal set before them.

For us, the A-Series has opened a new door in the field of Leadership Training; a door that lets us into the field. It has given us this new opportunity, supplied us with tools to work, where in the past we had been handicapped, and it has given us a zeal for further work along this line.

**Rev. Urban F. Johansmann.**

#### EXPERIENCE WITH A UNIFIED SERVICE

**The Rev. Burt A. Behrens**

Salem Reformed Church of Rohrerstown, Pa., has a total Church and Church School constituency of about 250 persons. Some of these live in the city of Lancaster, which is 3 miles distant; many live in the small town of Rohrerstown; a number come from the rural region within a 5-mile radius of the Church.

For some years it has been the custom to combine the Sunday School and Church services during a part of July and August. The opening exercises and lesson period of the school were shortened, totaling 45 minutes. Then the children's division came into the assembly room of the older pupils who remained in their places, and the pastor took charge of a 45-minute period of worship and sermon. This plan was followed during July and August of 1932.

In 1933 a new type of service was planned, to be in effect for 19 Sundays of the months May to September. The complete service was to last an hour and a half. The Children's Division planned their program to use the entire period in their own rooms. They worked out a very satisfactory service which included opening worship, a brief rest period, closing worship, and other features as a division including the whole group, with two worth while periods given over to teaching and expressional activities in class groups.

The rest of the pupils started their service with an adequate teaching period of 45 minutes. All adults were combined into one class and met in the Church auditorium. The other departments met in their own classrooms for the lesson. At the conclusion of the lesson period, during a brief organ meditation, these pupils quietly joined the adults in the Church. The pastor led in the morning worship, which included a 10-minute sermon, and lasted for 45 minutes.

One of the most significant features of this service was the definite attempt to make it really a unified service. The combined adult classes were taught by the pastor and followed a course of study which had been used in the confirmation class. It dealt in a vital way with the life and work of the Christian Church as a whole, our denomination, and the history, organization, and work of the local congregation. The theme of the lesson was related to the Church year. For example, on Pentecost we studied the beginning and nature and work of the Primitive Church. On Children's Day the work of the denominational orphans' homes was the theme of the lesson, the entire school brought gifts of food, clothing, toys, etc., and at the children's service the presentation of these gifts was the climax of a project by the younger pupils. The morning worship was always planned on the same subject as the lesson, and the sermon was mainly inspirational in character and based on some phase of the same theme. Thus the study, worship, and sermon were all related to the theme suggested naturally by each Sunday.

The attendance was better. The average attendance recorded during the Church period of the service was only 9 less during 1933, when the children were present only 2 of the 19 Sundays, than in 1932, when the children were present every Sunday. In other words, there were practically as many present in the unified service without counting the children as were present under the old plan including the children. As there were very few who

left after the lesson period, almost all were acquiring the habit of being present for the entire service.

The teaching was more effective. Formerly the lesson period had been cut, and all teachers felt it to be inadequate. Now a full 45-minute period was available with much better results.

The worship was more meaningful. Where it had been shortened in time and divided, part at the beginning conducted by the superintendent and part later by the pastor, with no connection between the two, now it was all in the pastor's hands, and related to the day and to every other part of the whole service. Furthermore, it was now in the Church, utilizing the increased richness and beauty of the sanctuary, altar, organ, etc. This was a great gain.

The small group who were not connected with the Church School, if they did not care to come in time for the lesson period, could come at its close and lost nothing of the morning worship service. The shorter time consumed was accounted for mainly by the 10-minute limit to the sermon. Almost all the features of our regular Sunday morning worship service were conserved.

The leaders of the children's division were unanimous in their approval of the unified service. They too could plan a worth while program unhampered by the limitations of time. But these leaders unselfishly gave up for themselves the morning worship of the Church; only twice did they and the children share that part of the service. The two occasions were the Holy Communion service and Mother's Day. This year Harvest Home will also be such an occasion.

The bond of relationship between the Church and Church School was strengthened. The main objectives of each were brought into bolder relief, there was no overlapping of function, and the essential unity binding them together was made more manifest. It was obvious that something was lacking if either was neglected.

**Rohrerstown, Pa.**

#### RELIGIOUS VALUES OF THE BOY SCOUTS

**W. W. Braunwarth**

Troop 238 in the Philadelphia Council, Boy Scouts of America, is entering upon the last six months of a ten-year life of scouting activity and community service. Founded in December, 1924, it rapidly earned the right to wear the "red star," symbolic of the standard troop which qualifies in at least 80 per cent of the requirements set forth for the measurement of troop activity in Philadelphia. During its nine and one-half years of life Troop 238 has touched the lives of 125 boys of scout age, of whom 51 remain affiliated at this time, including many who have become the adult leaders. Several of its former scouts have gone forth to assume positions of leadership in other troops in and about Philadelphia.

Scouting, as is well known, is not partial to any faith or creed, but rather embraces them all on the sole basis of the Scout Oath which says in part: "On my honor, I will do my best, to do my duty to God and my country . . ." An interesting and wholly unexpected by-product of scouting in Olivet Church is the fact that some thirty or more persons who have come into membership in the Church in recent years can trace their first contact with Olivet in some boy—a relative, a son, or just a friend—who had become a scout in Troop 238.

Troop 238 is and has been a valuable stabilizing factor among the people of Olivet. From its ranks have come many of the leaders in the Sunday School and Young People's Societies, and this has meant much for the unity and singleness of purpose of the young people's work in the congregation.

At the present time about one-third of the scouts are members of the local Church or Sunday School, the remaining two-





Philadelphia Troop 238, B. S. A., which meets in the Olivet Reformed Church, Logan, Rev. Maurice Samson, D.D., Pastor. Clayton G. Potts, Scoutmaster. Elwood F. DeLong, Chairman of Troop Committee

thirds being active members of other Churches and schools in other communities. It is significant that in spite of the nearly 400 Troops scattered over the Philadelphia territory so that no portion of the city wants for Scouting, nevertheless some six or eight of the boys travel regularly from five to nine miles in order to attend the Friday night meetings. The officers and junior troop leaders are now working out plans for the Tenth Anniversary of their Troop, which will be held at the Church February 7, 1935.

#### FINDING A POINT OF DEPARTURE THROUGH TESTING IN THE CHURCH SCHOOL

The Rev. W. Y. Gebhard

Men and women who realize the helpful or harmful effect of body conditions on the mind and spirit do not hesitate to subject themselves to periodic examinations by competent physicians. They realize that greater progress might be made, if they are physically efficient. Their physical status is determined by an examination.

The good teacher in our public schools will try to get the facilities necessary for discovering the weak points and the strong points of the children, and they set out to construct a program of remedial measures designed to help the children to experience the joy of progress.

The pastor or superintendent of a Church School, who will approach the subject of examination of the work of the school with a sincere love in his heart and a wise regard for local conditions, can lead his people to a clearer consciousness of the weak points and the strong points of their program for Christ. Alert men and women who will be the sympathetic nucleus for the continuation of this work can be found in every Sunday Church School.

Perhaps the initial measurement will be confined to the Vacation School population in the local Church. It may be that the work will begin with the group or groups in the school who are acquainted with the procedure of examinations from their public school experience. Our young people will enjoy this work, if, in beginning, we make our studies impersonal.

To be specific let us say that we want to make greater progress in our teaching of Christian Temperance. It seems to me that the logical place to begin is at the level on which we find our people. We can estimate what this level is by measuring the factual knowledge and the ethical judgments of our people on this subject. A recent study made by the writer revealed the following responses to eight important statements presented in the test given to twenty-one persons.

#### Are the Following Statements True or False?

1. Alcohol decreases the power of resistance to diseases.  
12 replied true, 8 false, 1?
2. Alcohol is a stimulant.  
10 replied true, 9 false, 2?
3. Bootleg liquor is dangerous.  
21 replied true.
4. Alcohol is sometimes a food.  
4 replied true, 10 false, 7?
5. Alcohol enables one to stand up under strain.  
8 replied true, 12 false, 1?
6. The teaching of the Bible is against the drinking of liquor in any form.  
12 replied true, 4 false, 5?
7. Every person ought to be able to drink or let liquor alone.  
8 replied true, 8 false, 5?
8. The moderate use of alcohol is recommended in the New Testament.  
2 replied true, 7 false, 12?

Does not such a summary reveal enlightening information? Is it not indicative of some necessary remedial work? Does it not supply program constructors with "points of departure?" One very obvious necessity was revealed by this study—We need more Christian nurture on this subject to clear the atmosphere of uncertainty.

Can we not use the same procedure to discover the level on which we ought to begin our work for missions, stewardship and Bible study?

East Vincent Reformed Church.

#### HIGH SPOTS IN THE WORK OF THE BOARD OF CHRISTIAN EDUCATION DURING THE YEAR

##### Synodical and Classical Enterprises

Many important contacts have been made with Synodical and Classical Committees of Christian Education to assist them in carrying out practical programs for the local Churches.

Midwest Synod lies far out on the frontiers of the Church. On that account its work is peculiarly difficult. Added to the handicap of remoteness from Church Board headquarters, is the distance lying between the congregations themselves. Field work by representatives of the Board of Christian Education and Classical Conferences on Christian Education are therefore exceedingly limited in number. Nevertheless, the Committee on Christian Education of this Synod recently worked out a plan calling attention to the opportunities for help that are available and challenged the Churches to avail themselves of these to the uttermost. Union with the Evangelical Synod of North America will go a great way to remedy this defect, since the Churches will be nearer together. One of the home bases being

nearer, much more opportunity will be offered for help.

Northwest Synod is another difficult outpost. Dr. E. G. Krampe is peculiarly fitted by temperament and training to render practical assistance in this region of the Church. He has stressed work with pastors, consistories, classes and Classical Committees, Leadership Training and Young People's Work. In the latter field one of the most encouraging pieces of work found in our denomination, is now going on. More recently the problem of interdenominational co-operation is forcing itself upon the consideration of our Church in this territory.

Ohio Synod during the year has completed its plans for the union of the Summer Missionary Conference at Tiffin and The Dayton Leadership Training School. In this union the cause of leadership and of missions will be greatly enhanced. Mrs. Anna L. Miller deserves special credit for the thorough-going manner in which this school is being advertised and students are being enrolled.

Pittsburgh Synod is making commendable progress in its problem of leadership for the local Church. At Shady Side the fourth year of experimentation is being rounded out, looking toward the blending of a Summer Missionary Conference and a Summer Leadership Training School. This is not an easy task but, much rich experience is being shared and the solution of the problem is drawing nearer.

Potomac Synod. The past year is notable for the progress made by this Synod in Christian Education. The following high spots should be noted. At the recent meeting of the Committee on Christian Education a report on "Policy and Program in Christian Education for Potomac Synod" was adopted. The special committee appointed for this purpose gave careful consideration to this problem during the past year. Maryland Classis in co-operation with the Board of Christian Education is in the midst of a very carefully planned and executed intensive field promotion enterprise. Three highly profitable regional Synodical conferences on Christian Education were held.

An itinerary in the interest of Christian Education was held last fall covering Virginia and North Carolina Classes. Keen interest was manifested in the conferences.

Eastern Synod. The high spots in Christian Education in this Synod during the year are the following: The conference of Classical Committees on Christian Education held at Camp Mensch Mill last June, conducted under the auspices of the Department of Leadership Training. Interest in Christian Education in Eastern Synod has reached the point where it was deemed necessary to furnish the Classical Committees an opportunity such as this for the exchange of experience, with the view of enriching Synod's program and aiding those responsible for this work in the Classes to carry on their work. Last year a five year program with the following fourfold emphases was formulated: 1. The Workers' Conference. 2. Leadership Training. 3. Standard B. 4. Enlisting the skill of the minister. A similar conference will be held again in June of this year. There will be a check up on the five year program, and other important educational features. The West Susquehanna Classical enterprise is enlarging its scope and enriching its program. East Susquehanna Classis has launched out on a program of intensive field promotion along functional lines. Lancaster Classis is doing specialized work in the field of Young People's Work and Leadership Training. In fact, practically every Classis in the Synod is active in initiating advances in Christian Education to meet the peculiar needs facing them respectively. Worthy of special mention is a conference on Christian Education held by New York Classis, one of the Classes formerly in the German Synod of the East. The two Synodical Conferences on Christian Education were unusually significant.



# NEWS IN BRIEF

## SYNODICAL MEETINGS FOR 1934

**SYNOD OF THE POTOMAC** — June 11, 1934, Hood College, Frederick, Md.

**SYNOD OF THE NORTHWEST**—September 4, 1934 (7.30 P. M.), Swiss, New Glarus, Wis., Rev. Richard Rettig, New Glarus, Wis.

## THE SYNOD OF THE POTOMAC

The Synod of the Potomac of the Reformed Church in the United States will convene for its 62nd annual meeting in Brodbeck Hall of Hood College, Rev. Joseph H. Apple, LL.D., President, Frederick, Md., Monday, June 11, 1934, at 8 P. M. The Synod is meeting in general convention. Entertainment is on the Harvard plan.

Delegates and all persons having business with Synod are requested to make prompt reply to notice from the local committee.

All members should be prompt in attendance and plan to remain for all the sessions.

Special attention of all members is directed to the additional action of Synod with regard to travel expenses by automobile.

**Rev. Stephen L. Flickinger, D.D.,**  
President

**Lloyd E. Coblentz, Stated Clerk**

## BOWLING GREEN ACADEMY

In our last report, the total received was \$471.50. Since then we have the following gifts: \$5, from a member of the Phila. W. M. S.; \$5, from the Woman's Bible Class No. 1, of Calvary Church, Reading, Pa.; Sue H. Seaman, Treasurer; \$5, from Miss Rose E. Ziegler, Lebanon, Pa.; total to date, \$486.50. Just \$13.50 more needed. Who will have the honor of completing this year's fund? Send check at once to Dr. Paul S. Leinbach, 915 Schaff Bldg.

## CHANGE OF ADDRESS

Rev. S. W. Beck from Blain, Pa., to 329 E. King St., Littlestown, Pa.

Rev. Albert V. Vondersmith from Cleveland, O., to 731 E. Trade St., Charlotte, N. C.

If any of our subscribers fail to get their "Messenger" on time this week, remember that Memorial Day is a holiday.

The Editor of the "Messenger" preached on May 27 in the Walnut St. Presbyterian Church, Dr. J. A. MacCallum, pastor.

Boehm's Church, Blue Bell, Pa., Rev. Edw. Rutledge Cook, pastor, is planning the Centennial Anniversary of the founding of its Sunday School on July 26-29.

The Reformed Ministerium of Philadelphia enjoyed a family lunch-basket outing at the grounds of St. Paul's Church, Fort Washington, Pa., Rev. Ralph L. Holland, pastor, on May 28.

Rev. Dr. Dallas R. Krebs delivered the baccalaureate sermon to the graduating class of the Hamburg, Pa., High School May 27. The commencement address on May 31 is by Rev. Dr. Allan S. Meek, of York.

New Jerusalem or Apple's Church, Leithsville, Pa., celebrated its centennial, beginning on Whitsunday. Rev. Theo. C. Brown, Bethlehem, is pastor of the Reformed congregation, and Rev. D. D. Kistler of the Lutheran.

Mr. Frank B. Davis, late of Waynesboro, Pa., bequeathed \$500 to the Board of Ministerial Relief, which the Board will set aside as a Memorial Fund, to be

The Society for the Relief of Ministers and Their Widows will hold its annual meeting in Hood College, Frederick, Maryland, on Tuesday, June 12, at 6.30 P. M. This will be a very important meeting and all members are urged to attend.

**Harry N. Bassler, President,**  
**Eugene L. McLean, Sec'y.**

known as "The Frank B. Davis Ministerial Relief Memorial Fund".

Mrs. Edward F. Evemeyer recently addressed the District Conference of the Women of the Evangelical Synod, and was the speaker on the occasion of the Mothers and Daughters Banquet of St. John's Evangelical Church, Los Angeles, Calif.

Mr. Peter N. Blatt died May 20 at his home near Bernville, Pa., aged 69 years. For a half century he was in business in Bernville. He is survived by his widow and by one son, Rev. Frank H. Blatt, pastor of Zion's Reformed Church, Stroudsburg, Pa.

In New Bethel Zion Church, Grimville, Pa., a \$5,000 Austin pipe organ, the gift of Mr. and Mrs. Nathan Zimmerman, of Krumsville, was dedicated May 20. Rev. A. L. Brumbach is pastor. Other ministers who took part were Revs. M. F. Klingaman and C. W. Bufington.

Mr. and Mrs. Elmer J. Wasley, Mr. and Mrs. Emil Nutzow, and Mrs. David White, of Trinity Church, Shenandoah, Pa., surprised their pastor-elect, Rev. John H. Sando, by attending the ordination service of Mr. Sando at Bethel Church, near Hanover, Pa., on May 15.

During the first four months of this year the average attendance at the Sunday services in Grace Church, Jeannette, Pa., Rev. Ralph S. Weiler, pastor, was: A. M., 369; P. M., 310. This is an excellent record, especially for the 2nd service, and shows a commendable increase.

Mr. and Mrs. Charles Stuart Nichols, of Springfield, Mass., are being congratulated on the birth of a son, named Stuart Zartman Nichols, born May 14, 1934. Mrs. Nichols is a daughter of Dr. Rufus C. Zartman. Mr. Nichols is Director of Christian Education in Faith Congregational Church, Springfield, Mass.

Rev. John C. Brumbach, pastor of the Uniontown, Pa., Charge, preached the Baccalaureate sermon to the graduating class of the Dalmatia High School on Sunday evening, May 20. Rev. Mr. Brumbach also addressed the Parent-Teacher Association of Dalmatia on May 22, on "Your Child and the Movies."

Mother's Day in First Church, Quakertown, Pa., Rev. Paul T. Stoudt, pastor, was observed by 3 appropriate services: the S. S. service was conducted by a mother; at the morning Church service the pastor's sermon topic was "Mother of Pearl," and at the evening service Mrs. Anewalt, of Allentown, addressed the congregation.

## A PRACTICAL SLOGAN

**A "Messenger" Endowment is an endowment for the benefit of every Board, agency and institution of the Reformed Church.**

—Now and Then.

In Trinity, Mormon Coulee, Wis., Rev. E. R. Vornholt, pastor, on Palm Sunday two children were confirmed, a pair of twins. Holy Communion was served to 134 guests on Easter. That evening the choir presented the cantata, "The Lord of Life," which was well received. On Pentecost Holy Communion was served to 102 guests, and three adults were baptized.

One of our ministers in Potomac Synod is said to have a lecture entitled, "The Thief in the Church." After delivering his lecture recently in a Maryland Church, a quartet followed with the well known musical selection, "Steal Away, Steal Away." The offering, however, had been received before the lecture was delivered.

St. John's (Hain's) Church, Wernersville, Pa., Rev. Ralph E. Starr, pastor, celebrated Holy Communion on Whitsunday, when 1,175 communed. On the Saturday previous 43 were confirmed; 13 received by letter and reproof; total 56. Total offerings, current and benevolence, \$1,870.

The young people of Hope Mission, Philadelphia, recently organized a Christian Endeavor Society, and are becoming active again. A suggestion was made by the pastor that they sell copies of the "Reformed Church Messenger", and they are now placing 15 copies every week to the delight of the members.

The installation of Rev. John H. Sando as pastor of Trinity Church, Shenandoah, Pa., will take place June 6, at 7.30 P. M., S. T. Revs. John K. Wetzel, A. E. Schellhase, and Paul T. Slinghoff are the Committee on Installation, and the father of the pastor-elect, Dr. Edwin M. Sando, of Hanover, has been invited to preach the installation sermon.

Rev. A. S. Lenhart was installed as pastor of the Bascom, O., Charge, on May 20 by a committee of the Northwest Ohio Classis consisting of Prof. Henry L. Beam, D.D., Rev. Burt E. Wynn, and Elder Jacob F. Fruth. The Rev. Mr. Wynn preached the sermon. Rev. H. E. Settlege, Fostoria, O., was present and took part in the devotional service.

The Churchmen's Convention, sponsored by the Churchmen's League of Philadelphia Classis, will be held at Ursinus College, June 2, at 3 and 8 P. M., D. S. T. The morning address is by Mr. Charles S. Adams, vice-president of the Eastern Synod; the afternoon addresses by Dr. J. M. G. Darms and Prof. Charles D. Spotts. Dinner is served in the College dining room.

The annual lawn fete of the Reformed Church Home for the Aged will be held on the lawn of the Home in Wyncote, on Saturday afternoon, June 9. The 20-piece band from Messiah Church will furnish the music. The usual good supper will be served for fifty cents a plate, and there will be a number of other attractive features. Come and spend the afternoon on the beautiful lawn. Enjoy the fellowship of the people and help a good cause.

At a recent conference held in Emanuel's Church, Saville, Perry County, Pa., it was decided to hold the 7th annual Reunion and Home Coming, on July 29, with morning and afternoon services. All former pastors, members and friends are cordially invited. Bring your lunch with you. This small rural congregation has given 7 of her sons to the ministry of the Reformed Church—Revs. J. W. Meminger, D.D., Silas Hench, H. H. Hartman, D.D., Vernon Rice, Linden Rice, Frank L. Kerr and David W. Kerr.

In Immanuel, Klemme, Iowa, on Easter—



Sunday, class of 9 children confirmed, and 8 adults admitted into full membership by baptism. On Pentecost Sunday another class of 12 young people confirmed, and 3 adults admitted by baptism. Pastor Calvin Grosshuesch preached the baccalaureate sermon for the high school graduating class on May 20. The service was held in the Reformed Church auditorium. Text: II Chron. 1:11-12.

A Potomac Synod pastor is kind enough to write: "This is not news to the folks of our Churches, but you should know it—the Pay-on-Delivery plan is doing its work quietly and steadily in our congregations. Fifteen additional copies of the 'Messenger' are already reaching our homes every week. Increasingly I hear folks say, 'I saw it in the "Messenger".' With continued good wishes to you and the work of the 'Messenger'." Well, that's the sort of good news we like to get.

The Board of Directors of the Home for the Aged at Wynecote, Pa., through its Committee, Dr. Charles B. Alspach, H. Newton Willauer, and Jacob S. Seehler, adopted a minute in recognition of the life and service of Mr. Wm. H. Berger, who was recently called to the Church Triumphant. It was the generosity of Mr. Berger and his good wife which made possible this Home in which so many aged people have already found a haven of rest for their declining years.

An interesting experiment in editorial exchanges is that between Drs. Benjamin Gregory and Dan Brummit. Dr. Gregory, Editor of the "Methodist Times and Leader," of London, England, is now in America editing the Northwestern and Central editions of the "Christian Advocate," published respectively in Chicago and Kansas City; while Dr. Brummit is in London, editing the "Methodist Times and Leader" until September. It may be said without violating any confidence that some other editors would be willing to make similar exchanges during the summer season.

The Commencement calendar of Franklin and Marshall Academy has been announced by the Headmaster, Dr. E. M. Hartman, as follows: Friday, June 1, 8 P. M., German Play; June 2, 3:30 P. M., Junior Field Day; June 3, 6 P. M., Vesper service; June 4, 3:30 P. M., Senior Field Day; June 5, 7:30 P. M., Senior Banquet; June 6, 9 P. M., Senior Dance; Thursday, June 7, 3 P. M., Class Day Exercises on campus; 8 P. M., Commencement in Kepler Chapel, with address by President C. A. Herrick, of Girard College; 9:30, reception to parents and friends. All on Daylight Saving Time.

In St. John's, LaCrosse, Wis., on Palm Sunday class of 8 confirmed, and 5 adults received. On Easter Sunday evening the choir rendered the cantata, "King Triumphant," by Lorenz. On Apr. 6 the Mission House Troubadors were the guests of the congregation. This fine group of young men, directed by Mrs. Bauer and accompanied by Prof. Walter Ihrke, were greeted by a large congregation and rendered a splendid program. Beginning May 28, Pastor Karl Koepke has charge of the week's devotional period over WILBH, from 7:30 to 8 each morning. This station broadcasts on 1180 kilocycles. On Pentecost Holy Communion was served to a large congregation.

In First Church, Burlington, N. C., Rev. Banks J. Peeler, pastor, on May 11 a banquet was held in the social hall when the local scout troop was formally presented with the scout and national colors in addition to the President's award by the District Leader, "Country" Goreman. An appropriate Mother's Day service was conducted by the Lightbearer's Bible Class May 13. The Junior Baraca Class has entered their team in the Twilight Baseball League consisting of 8 teams from commercial organizations in the city and community. Family Day was observed May 20, when \$232.80 in cash was placed upon

the altar, in addition to the regular budget offering, for the building debt.

A very pretty wedding was solemnized in St. Paul's Church, Quarryville, Pa., when Miss Esther Gabriel, daughter of Mr. and Mrs. Robert Gabriel, became the bride of Rev. John H. Sando, son of Dr. and Mrs. Edwin M. Sando, of Hanover, Pa. The groom's father officiated and was assisted by the pastor of St. Paul's Church, Rev. C. H. Kichline; the double ring ceremony was used. The bride, who has been interested in Settlement Work in Philadelphia, was also a counselor at Camp Mensch Mill. The groom is a graduate of the Lancaster Seminary, 1934, and will be installed as pastor of Trinity Church, Shenandoah, Pa., on June 6. Mr. and Mrs. Sando will make their home at 108 N. Jardin St., Shenandoah, Pa.

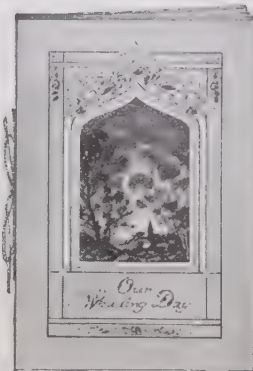
Rev. D. W. Kerr of Bloomsburg, Pa., the special commissioner from Wyoming Classis, succeeding Rev. Dr. S. E. Stofflett who passed away last November, will conduct services in the Fayette, N. Y., Church, on June 3 and 10, with a Communion service the morning of June 10. Mr. Kerr was pastor of the Federated Churches of Fayette from 1914 to 1921; since then a Community Church has been organized which holds its services in the Reformed Church building with the wife of a Baptist minister doing the preaching, but the Reformed people continue to hold intact their organization though taking part in the C. C. Rev. Dr. Diedrich Willers served the Fayette Reformed Church as pastor for 60 years. This is one of the record pastorates of our denomination.

Rev. George Calvin Hall, D.D., 86, former Archdeacon of Wilmington, Del., one of the best loved clergymen in that city, died at his home, May 10. He is survived by his wife, Mrs. Sophie Catherine Hall. Born in Germantown, Oct. 2, 1847, the son of William and Margaret Kern Hall, he received his education in Mercersburg Academy and Franklin and Marshall College, graduating in 1872 with first honors. He received the degree of D. D. from St. John's College in 1902. During the Civil War Dr. Hall served in the Union Army. In 1876 he was married to Sophie C. Keller, of Boalsburg, Pa. From 1873 to 1875 he was Headmaster of Franklin and Marshall Academy.

On Mother's Day, May 13, St. John's Church, Mifflinburg, Pa., Rev. Ira Wilson Frantz, pastor, enjoyed a special program arranged by the Young Men's Bible Class of the S. S. Special effort on the part of the teacher of the class, Mr. Guy F. Roush, was responsible for 100 per cent attendance of the Class of 35 young men, with 2 new members present. A Male Chorus composed of members of the class rendered 2 special musical numbers; the Superintendent of the S. S., Mr. Reuel Mitchell, read the lesson and offered prayer, and the sermon theme was "Mothers and Their Children". Through the kindness of the Class the teacher presented a white carnation to each mother present in the congregation, almost 200 persons. Decorations in the Church were arranged by the Young Women's Class, Mrs. E. B. Erdley, teacher.

The 2 Churches of Dallastown, Pa., Charge, Rev. Lee J. Gable, pastor, received 21 new members during the Easter season, 15 by confirmation. Easter Communion in both Churches exceptionally well attended. The 80th anniversary of the founding of St. Paul's Church, observed on May 2, was in charge of Elder J. Walter McMillan, vice-president of the consistory. 33 new members received during the present pastorate were given special recognition. James McDowell, Sr., spoke on "A Glimpse into the Past," and the pastor on "A Glimpse into the Future." On May 22, an informal social with refreshments served in cafeteria style followed St. John's (Blymire's) Church's Clean Up Day; more than 100 were present, the men mowing

## A New Wedding Certificate Booklet



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1505 RACE ST. PHILA., PA.

and beautifying the Church and cemetery lawn, the ladies preparing an enjoyable dinner and lunch. In spite of rain, it was a day of congregational work and sociability.

The Commencement of Hood College, Frederick, Md., will begin with the Chapel service, "Moving Up Day," Brodbeck Hall, May 31, at 7:30 P. M. On June 1, at 2 P. M., meeting of Board of Directors; at 8:15 P. M., concert by students of the Department of Music in Brodbeck Hall. On June 2, at 10 A. M., annual meeting of Alumnae Association; at 3 P. M., Alumnae Day exercises; at 4:30 P. M., Class Day exercises, and at 8:30 P. M., Alumnae Senior Dance and Bridge. On June 3, the baccalaureate sermon will be delivered by President Joseph H. Apple, at 3 P. M.; at 7 P. M., "Step Songs," in the Alumnae Hall, and at 8:30 P. M., President and Mrs. Apple will be at home to graduates and Alumnae. The Commencement exercises will take place on the campus or in Brodbeck Hall at 10:45 A. M., on June 4, with the address by Dr. Geo. F. Zook, former U. S. Commissioner of Education, Washington, D. C.

Rev. David Scheirer exchanged pulpits with Rev. Geo. B. Raezer, of Lititz, on May 20. Lancaster Classis arranged for an exchange of pulpits. Rev. Paul C. Scheirer preached at the baccalaureate service in the West Lampeter High School auditorium on Sunday evening, May 27. These 2 pastors, father and son, are carrying on together in the Willow Street Charge with encouraging results. The Conestoga congregation has already met more than two-third of the apportionment and Willow Street more than one-half. Conestoga is at this time engaged in painting the wood work and frescoing the walls and ceiling of the auditorium, installing new electric light fixtures, recarpeting the floor and making necessary repairs. Willow Street is at present making necessary repairs at the parsonage and will have the



house and garage repainted. In both congregations there is a most delightful spirit of co-operation. A widely respected member of the Scheirer family is Capt. James E. Crawford, Mrs. David Scheirer's father, who is still vigorous in mind and body, though he passed his 98th milestone on Dec. 19, last.

On May 24, at a service of festal matins, the Theological Seminary at Mt. Airy, Philadelphia, conferred the degree of Master of Sacred Theology upon Rev. Theodore J. Schneider of McKeesburg, Pa., at the 70th commencement of the Seminary. Mr. Schneider received his S. T.M. for completion of the two-year graduate course above the B.D. His thesis, entitled, "Choral Service for the Reformed Church in the United States," was written under the tutelage of Dr. Luther D. Reed, eminent authority on Church Music and Liturgies. It is an actual setting of the main portions of the "Order of Worship," and is commanding the interest and approbation of the clergy and laity of our Church who have examined it. The original copy is on deposit in the Krauth Memorial Library at Mt. Airy. During the past year there were some 84 students in the Graduate School—only 8 less than the number in the undergraduate department.

A Loyalty Campaign was conducted at First Church, High Point, N. C., Rev. W. R. Shaffer, pastor, with good results. The special attendance emphasis closed on Mother's Day with the largest crowd at any morning worship during the present pastorate. The S. S. attendance during May far exceeded that of any 4 weeks on record. The Men's Bible Class has an attendance of over 50. The Young People's C. E. Society met all obligations, including payment of State C. E. Pledge and City Union Dues, and paid for the painting of their meeting room. Charter Night held by the newly organized Chapter of the Reformed Churchmen's League which numbers 100, Mr. Elmer Hedrick, president. The speaker was Mr. John Hedrick, of Lexington. Monthly payments on the apportionment are larger than for the past 2 years. A deputation team from Catawba College, consisting of Jos. Andrew and Frank Riegel, conducted the service May 20, with Mr. Riegel preaching the sermon. There is an increased interest and attendance at the mid-week prayer services. Mr. Ira Hutchins, chairman of the Prayer Meeting Committee, is largely responsible for the success of this effort to increase the spiritual life of the congregation.

The first Rally of the Confirmands of the Reformed Churches of Philadelphia, held at Trinity Church, Monday, May 21, can be voted a complete success. Two hundred young people responded. Led by their pastors, they were ushered into the spacious Church, where the organist presented a musical program, after which the pastor, the Rev. Purd E. Deitz, welcomed the assemblage with hearty words of greeting. Dr. John M. G. Darms, President of the Reformed Ministerium, which had issued the call, presided. The Secretary, the Rev. L. D. Benner, led in the recital of the 23rd Psalm and the first question and answer in the Heidelberg Catechism, and Rev. Dr. W. Sherman Kerschner, member of the Executive Committee, led in a hearty prayer and directed the spirited singing. The Rev. Alfred Nevin Sayres, of Lansdale, Pa., presented a telling message to the young people and they listened with reverent attention as he spoke on the subject: "What it means to be a Christian," and emphasized three cardinal requisites: Creed, character and conduct. The meeting closed with the singing of our Reformed Hymn, "Jesus, I Live to Thee," after which refreshments were served by the good people of Trinity in their spacious social hall. The young people unanimously voted that this be an annual affair.

The program for the 44th annual Spir-

itual Conference, to be held at Franklin and Marshall Academy, Lancaster, July 30 to Aug. 3, has just been announced by the Executive Committee, Rev. Theo. C. Brown, president; Rev. James R. Shepley, vice-president; Rev. Edwin N. Faye, Jr., secretary; and Dr. E. O. Keen, treasurer. All services are on Daylight Saving Time. The opening sermon on Monday evening will be by the Rev. George A. Creitz, of Easton, the Rev. Adam E. Schellhase, of Frackville, conducting the worship. The Bible Studies on the 4 mornings of the Conference will be conducted by Prof. Charles D. Spotts, of F. and M. College. The forenoon papers will be as follows: Tuesday, Rev. Robert F. Reed, on "Suffering in God's World"; Wednesday, Rev. Charles D. Rockel, on "What Does Jesus Say with Regard to Our Modern Social Problems?" Thursday, Rev. Dr. Elmer L. Coblenz on "Making Worship Creative"; Friday, Rev. David Dunn, on "How to Help Youth to a Christian Philosophy of Life." The evening speakers are as follows: Tuesday, Prof. Harry A. Sykes, on "The Ministry of Music"; Wednesday, Dr. William F. Kosman, on "The Place of Theology in Preaching." After the evening service a reception will be given at the home of President and Mrs. Henry H. Apple. On Thursday evening, the annual banquet will be held with Rev. Harry E. Shephardson as toastmaster, and the general theme, "Reformed Church Footprints on the Sands of Time." Rev. C. G. Bachman will respond to the toast, "Where Did We Come From?"; Dr. Paul D. Yoder, "Where Are We Going To?"; and Elder T. M. Hiester, Wernersville, Pa., on "Where Are We At?" The worship services will be conducted by Revs. H. A. Kosman, J. Edmund Lippy, W. C. Hess, H. S. Shue, and Alton W. Barley. It is a great program. Send your reservations promptly to Dr. E. M. Hartman, Lancaster, Penna.

#### IMPORTANT NOTICE CLASSICAL COMMITTEES ON CHRISTIAN EDUCATION WILL MEET AGAIN

Forty ministers and elders, from almost every Classis in the Eastern Synod, spent two days at Camp Mensch Mill during June, 1933, talking about the work of the Classical Committees on Christian Education and laying plans for the future. They were so impressed with the value of the conference that they decided unanimously to meet again in 1934.

The time for the 1934 conference is June 7, 8 and 9. The first session will be held on Thursday evening, June 7 (D. S. T.) Vesper services will be led by Dr. John B. Noss, of Franklin and Marshall College, Lancaster, Pa. In the final worship service Dr. Henry I. Stahr, Executive Secretary of the Board of Christian Education, will speak. Other leaders include Revs. E. O. Butkofsky, Russell D. Custer, Fred D. Wentzel, and Earl G. Kline, Dr. C. A. Hauser, Prof. Charles D. Spotts, and Rev. Purd E. Dietz.

At the 1933 conference, plans were made for a fourfold emphasis during the next few years. The delegates tried to discover the most important things that needed to be done and agreed on the promotion of the workers' conference, Standard B, and leadership training classes, and a large use of the skill of ministers in the work of Christian Education. Reports are to be made at the coming conference on all of these emphases, so that the Classical Committees will know just what has been accomplished during the past year and be able to share information on the most effective ways that have been used in bringing the resources of Christian Education to the local Church.

#### BETHANY ORPHANS' HOME

Rev. Dallas R. Krebs, D.D., Hamburg, was accompanied by his choir and a large delegation of his members on Sunday, May

20, when he delivered an inspiring sermon to the children on the subject of "Pentecost."

Elsie Hand, Tower City, and Elizabeth Nankeville, Shamokin, received their diplomas from Womelsdorf High School on Thursday, May 24.

Thirteen children in our 8th grade successfully passed their entrance examination for high school and are looking forth to the time they will be freshmen in Womelsdorf High School next year. The 8th grade commencement was held on Friday evening, May 25. They are as follows: Sara Gross, St. Paul's, Quentin; Arlene Rhoads, Hain's, Wernersville; Willard Boehm, Tabor, Philadelphia; Fred. Galen, St. Paul's, Fleetwood; Paul Mengle, St. John's, Auburn; Rqbert Morrison, St. James, Maudsley; George Thomas, St. John's, Shamokin; Arthur Wrightstone, First, Palmyra; Bernice Bower, St. Luke's, Philadelphia; Georgianna Craley, St. John's, Shamokin; Letha Hampton, St. Paul's, Catawissa; Laura Heim, St. John's, Shamokin; Edna Mason, Salem, Doylestown.

#### REFORMED CHURCH HOME FOR THE AGED, WYNCOTE, PA.

Rev. Charles B. Alspach, D.D., Supt.

The heart of our treasurer, Mr. Jacob S. Sechler, is filled with joy because of the large Mother's Day offerings that are coming to him. He writes, "I am sure that I will be able to pay all outstanding bills by the end of the month." We unite with him in thanking the brethren for placing this important matter before their people in such an appealing way. The cause is worthy of the most liberal support.

Active preparations are being made for our annual lawn fete on Saturday afternoon, June 9. Plans are made not only for a number of new and attractive features, but to surpass all previous records. A 20-piece band from Messiah Church will furnish the music.

The health of the family continues to be good, and we are glad to report that the superintendent is improving slowly and the prospects are that he will be permitted at least to be present at the lawn fete.

The program for our Sunday afternoon services for June is as follows: June 3, Rev. Purd E. Deitz; June 17, Rev. Cyrus T. Glessner; June 24, The Fellowship Church.

#### PHOEBE HOME, ALLENTOWN, PA.

Rev. F. H. Moyer, Supt.

The Home is in the midst of the spring housecleaning, and this of course will have to be completed and many other things done before our 29th Annual Visiting and Donation Day, which will be held on the second Thursday in June as usual, which will be on the 14th this year. Last year the attendance was very large and it is likely that there will be many people visiting the Home again this year, provided of course there will be favorable weather. To give the visitors as much comfort and enjoyment as possible extensive preparations are in progress for their entertainment. Hot meals will be served in the dining room and in a tent as in earlier years.

Much work has been done during the past year on the Home grounds. The grading is now nearly completed. Portions of the ground, seeded last year, are now in attractive lawn and many trees were planted last fall and this spring. A pool of considerable size was built to the northeast of the new building. There are about 7,000 square feet of roof and black top roadway which carries the rain water into the pool, constantly keeping its water fresh. While there is still some work to be done on that project, it is nearing completion. The pool is a gift to the Home by one of its friends. An interesting program is being prepared for the occasion and it promises to be both enjoyable and profitable to the visitors.



# HOME AND YOUNG FOLKS

## Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

### CHILDREN WHO HELPED

Text, Proverbs 20:11, "Even a child maketh himself known by his doings."

As another Children's Day approaches we are led to think of the importance of children in the Church and in the world. Almost every Sunday School and congregation has some outstanding children, and there are hidden powers and talents in many of the children which could be made a wonderful blessing if they were awakened.

If all the incidents could be gathered which tell of the worth while things that children have done they would fill a large volume. There are two stories which I want to tell you at this time,—one about a boy and the other about a girl. These stories were told many years ago by the Rev. Richard Newton, D.D.

A minister had an appointment to preach in the country. On getting out of the train at the station, according to the direction given him, he told the driver to take him to "Ebenezer Chapel." "Ebenezer?" said the driver; "oh, you mean little Charley's Chapel, don't you?" "No," said the minister, "I mean Ebenezer." "Yes, but we about here always call it 'Little Charley's Chapel'." "And why do you call it so?" asked the minister. "Because little Charley laid the foundation stone. You see, sir," continued the driver, "it happened in this way. A few years ago we wanted a new chapel. A meeting was called to talk the matter over. A good deal was said at that meeting about how the money could be raised. But the times were hard; and the people were poor; and labor and materials were very dear. So they resolved that the chapel could not be built; and then the meeting broke up.

"But a day or two after the meeting a little boy about nine years old came to the minister's door and rang the bell. The minister himself opened the door and found the little fellow there. His face was all flushed and the perspiration thick on his forehead. In front of him was his little toy wheel-barrow, and in it were six new bricks. He had wheeled his load up a long, steep hill, and was out of breath, so that he could hardly speak. 'Well, Charley,' asked the wondering minister, 'and what is the meaning of this?' 'Oh, please sir,' said Charley, 'I heard you wanted a new chapel and were about giving it up; so I begged these few bricks from the men who are building a house down in the village and thought they would do to begin with.'

"With tears in his eyes the minister thanked Charley for what he had done. Then he called another meeting of the people about the chapel. Charley's bricks were piled up on the table in front of the minister. He told the story of what Charley had done. Then he made a little speech to them about it. He said, 'If you were all as earnest in the business of building the chapel as this little boy is, the work would soon be done.' This had a great effect on them. They resolved that the chapel should be built, but Charley laid the first stone. It is a big chapel. It will hold a thousand people and cost more than ten thousand dollars, and now it is out of debt."

"And what has become of little Charley?" asked the minister. Here the old man's voice choked as he said, "If you'll let me pull up at the Churchyard, sir, I'll

show you Charley's grave. There are many graves there, but you may always tell Charley's by the bright flowers upon it. He was the pet of the Sunday School, and the children never let a day go by without putting fresh flowers on his grave. He used to live close by the chapel, and he died the very day on which the last dollar of the debt was paid. It was a summer's day, and he made them set his window open, that he might hear them sing. He asked them to sing a bright, happy tune, which was a favorite of his; and he died as he was trying to join them in singing it from his little bed. He sang the first verse of the hymn on earth; but we all believe that he finished it in heaven."

The other story is also a pathetic one, but brings out the point that in spite of poverty the cause of missions ought to be maintained in this time of crisis.

A little girl attended a missionary meeting and sat upon her father's knee during the service. While listening with deep attention to the missionary telling about the miseries and cruelties the poor heathen had to suffer, her father saw the tears trickling down her cheeks.

When they reached home she said, "Father, can't I do something to help to send the Gospel to the heathen?" "What can you do, my child," asked the father. "You are but a little girl, and you have no money to give." "Mother gives me a penny a week," said the child; "couldn't I give that?" "Yes, you can," said the father, "and I'll get you a little box to put it in."

The next day her father got her a little earthenware box with a hole in the top of it, and every week the dear child dropped her penny into it. Not many weeks after this the little girl was taken ill and died. Soon afterward her father took the box to the minister. He placed it in his hands, and said, "This box belonged to my dear daughter who has gone to her heavenly home. It contains what she was saving for the missionaries." Then he told him about the missionary meeting and what she said on coming home from that meeting, and added: "I hadn't the heart to break it myself, so I have brought it to you; if you will break it, you will find seventeen pennies in it."

The minister broke the box, but on counting over the pennies he found that there were eighteen instead of seventeen. The father was surprised and couldn't understand where the other penny came from. He knew it was seventeen weeks from the time of the missionary meeting to the time when the little girl passed away. But when the father came home he told his wife about it; and asked if she knew where the other penny came from.

"Oh, yes," she said, "I can tell you all about it. The day before our dear child died, a kind neighbor called in to see her. Observing how feverish and parched her lips were, she said on leaving, 'Here, my child, is a penny to buy an orange to moisten your lips.' When the neighbor was gone our dear little one called me to her bedside and said, 'Mother, 'tis true I am very thirsty, and the orange would be real nice; but I would rather that you would fetch my missionary box, that I may drop the penny in there.' I carried her the box, and it was the last thing she did before she passed away. With a trembling hand, and a smile on her pale cheek, she dropped the penny in, saying as she did so, 'The heathen need the gospel more than I need an orange.' And that penny made up eighteen found in her box."

Do not think for a moment that all the good children die young. If such were the case, where would all the good men

and women in our Churches come from? Many of them learned the lessons of worship and benevolence in their childhood, it is they who worship in our Churches today and help to support the Church in her local expenses and her gifts to missions and other benevolences.

Many persons in our day are losing the spirit of self-denial and self-sacrifice which these children had, and the Church suffers, but such persons lose a great deal more than money can buy by letting slip

## BOYS and GIRLS BOOKS

### Latest What-To-Do Books

#### 101 Things for A Boy to Make

By A. C. North

To do is to know! and practical knowledge is always valuable.

In this book there is something suitable for every boy who likes to use his spare time in taking up a hobby. There are suggestions for the young woodworker and the metalworker; for the budding engineer and the model maker. There are opportunities for the outdoor worker, in the garden appliance and simple concrete work. There is work for the handyman in dealing with everyday repairs or in adjusting the electric bell, battery or fuse. Many articles which have appeared in the "Junior Craftsman" have been used in the compilation of this book. Price \$2.00

#### Nature Craft Creatures

are not only entertaining and highly amusing, but they are also easy to make and can be made from materials that cost nothing.

This is the first time that a book has been given over to this delightful hobby. In this book the authors point out that all one needs for naturecraft is thought in selecting materials and a little patience for fixing them together. All the tools one needs are penknife, gimlet, cutting pliers, glue, beads, pins, a few corks and a little paint. A simple hobby, as you can see, but a fascinating one and one with infinite and diverting possibilities.

71 illustrations.

Price, \$1.50

#### Girls Who Became Artists

By Winifred and Frances Kirkland

Author of

"Girls Who Became Writers," etc.

To their admirable and popular series of inspirational books for girls, the Misses Kirkland add this attractive title. Here are stories of famous women painters, sculptors and photographers—women whose artistic achievements should be a matter of general knowledge as well as of particular interest to those ambitious of artistic careers. Equally valuable is this book for Y. W. C. A. and Girl Scout leaders, Church School and public school teachers and all who work with girls. It fills a definite gap in biographical writing.

Price \$1.00

Board of Christian Education of  
the Reformed Church  
1505 Race Street Phila., Pa.



out of their lives the virtue of Christian love and charity. The word "Even" in our text implies that adults are known by their doings and that children are no exception to the rule.

## Children's Corner

By Alliene De Chant Seltzer

Children's Day in the Church School is our day and what a joyous one it is, and how we do look forward to it! It spells white dresses with flowers embroidered (like Elaine Behr's) on 3 tiers of ruffles, with a bouquet on the shoulder, or a linen suit with a gay tie and the trickiest belt! It spells flowers too, bouquets and bouquets of them, and of course there's a program for our fathers and mothers, and our exercises, dramatizations and "pieces" are so gay and happy that they kind o' say themselves! Then too, there's an offering (not a collection!) and we make it just as generous as we possibly can. Why? Because our Board of Christian Education does so many, many fine things with it. Our offering on our Children's Day helps to print this very "Messenger" and our very own Corner; and "The Way," "Leaves of Light" and "Sunshine" which come to us every week. It prints all our lesson papers too, even the Catechetical Manual which our pastor uses when he prepares us to join Church. If it were not for the Board of Christian Education, there would be no Daily Vacation Bible Schools for us; no Camp Mensch Mill, no schools of religious education, and no Summer Schools, where our big brothers and sisters (yes, and we Intermediates, too) are trained for leadership; nor would our Church be able to help worthy young men prepare for the ministry; and our Reformed Church youth at the University of Pennsylvania would have no student pastor like the Rev. Clayton Ranck. Our Board of Christian Education teaches Temperance too; helps our youth to choose their life-work; and through its department of Home and Church, helps our parents to build Christian homes for us. So may your Children's Day be the brightest and best you've ever had, and may your Church School treasurer post on your record board, the very largest offering your school has ever given!

P. S. Three more folks are sending Christmas cards to missionaries, for boys and girls in Japan and China and Baghdad: Mrs. Garis's Mizpah Bible Class, Bethany, Bethlehem, Pa.; Mrs. J. H. Markey, Frederick, Md., and Miss Jean H. Wiley, Philadelphia.

## Home Education

"The Child's First School is the Family"  
—Froebel

HOW SERIOUS ARE THE "FUNNIES"?  
Josephine E. Phillips

"What shall I do about my four-year-old Mason's perfect obsession for the 'funnies'?" a despairing mother inquired of the child-study group. "He simply gloats over those horrid distorted pictures. Nobody would suspect that his grandfather was an artist. Sometimes I wonder if he's quite right."

The study leader laughed. "I guess he's normal enough, Mrs. Andrews. But I agree with you, the 'funnies' seem to be here to stay and they do offer a problem to the thoughtful mother."

"I tried slipping the comic sheets out and destroying them before Dicky and Mary could get hold of them, until I discovered they were poring over the very same series at a neighbor's house," Mrs. Reynolds said ruefully.

## FOOD FACTS

Did You Know That:

Peas are canned in six sizes, from ¼ to 9/16 inches in diameter.

A quart of milk a day is the desirable quantity for children and adults.

Eggs contain iron, vitamins and protein and are better than a spring tonic.

Ripe strawberries lose their flavor and become mushy if washed after hulling.

These "food facts" are compiled by the Division of Consumer Information New Jersey State Department of Agriculture.

"I'm sure they're going to ruin Mason's taste for all that's beautiful and artistic. And I've spent so much money and thought, too, choosing the best-illustrated books for him. I suppose I must lay down the law and absolutely forbid them. Mason is obedient."

"What do you do about them in your home?" The leader had turned to Mrs. Smith who seldom volunteered advice without an invitation, but whose opinions were always worth listening to.

"Well, in a way we do nothing, and in another way we do a good deal. Mr. Smith and I sat down one night with a batch of the comics and tried to analyze just what there was about them that made them attractive to most youngsters. We boiled it down to something like this. First, the very crudeness of the drawings gives exercise to the imagination, and at the same time the pictures are quite adequate and understandable to the child. They are on a semi-primitive level with him, as you might say. Then, there is action expressed, and a normal child is always eager for activity. There is humor, too. Not very delicate or subtle humor, perhaps, but nevertheless the kind that tickles a child's fancy and that he can see through without particular mental effort. There are exaggerated situations that create suspense, a form of fear, and of all the instincts, or emotions if you classify it that way, fear is the most delightful to experience vicariously. Witness the growing adult demand for mystery and detective stories! In short, the 'funnies' seemed to us to furnish pleasurable little shortcuts to experience, in a make-believe world which the child doesn't need to belong in to enjoy.

"Now we couldn't say that imagination or humor or action or fear of this sort is harmful for the child. We felt that what would be harmful would be to overemphasize in the child's mind the importance or wickedness of the comic strips by forbidding them. The situation is similar to that at Thanksgiving and Christmas time; with doting relatives about there's a good deal of fancy indigestible food and cheap candy around."

"And what do you do about that?"

"Have an extra lot of good satisfying food at mealtimes to counteract it! As an antidote to the 'funnies' I try to have plenty of really good reading and 'looking' matter on hand. I help the children choose good pictures for their rooms, something to see the first thing in the morning and the last thing at night, and these we change every few months. I subscribe to one of the better children's magazines,

with excellent art work and well-written stories. These magazines, with the help of good books, do much toward satisfying the natural craving for humor and adventure. Above all, I try to keep our own home life so normal and merry that the 'funnies' will take their proper—not very important or especially harmful—place in it."

Mrs. Andrews sighed. "Sometimes I think raising Mason right is going to be more a matter of exercising plain common sense than of anticipating either miracles or catastrophes for him."

"Perhaps it is," smiled the leader knowingly.

"I take pleasure in indorsing the significance of kindergarten education as a fundamentally necessary step in the whole process of education."—H. W. Chase, former President, University of North Carolina, Chapel Hill.

Is there a kindergarten in the public school for the children of your community? If not, write to the National Kindergarten Association, 8 West Fortieth Street, New York, for advice and literature on how to obtain one.

## The Family Altar

By the Rev. Roland L. Rupp

HELP FOR THE WEEK OF JUNE 4-10

**Memory Verse:** Looking unto Jesus the author and perfecter of our faith, who for the joy that was set before Him endured the cross, despising shame, and hath sat down at the right hand of the throne of God. Hebrews 12:2.

**Memory Hymn:** "Shepherd of Tender Youth."

**Theme:** Jesus on the Cross. Matthew 27:33-50.

**Monday: Jesus on the Cross**  
Matthew 27:33-50

This is one of those rare events in history which can never be fully explained, concerning which men, no matter how learned, can only speak, touching upon points of significance. The cross, like the Kingdom, is an inexhaustible theme. Its full depths no man can measure. Its full dimensions no man can take. But, whether from afar or close at hand, we can behold its glory and feel somewhat of its power. We do know enough about the cross to recognize it as the most sublime event, and the most powerfully revolutionary of all history. A man going to his death deliberately in defense of His life, which was lived with unique devotion to the welfare of humanity, in the faith that by so doing He could release spiritual forces for human redemption which had never yet been suspected to exist—this is a spiritual triumph of the greatest magnitude.

**Prayer:** Father, we come to Thee in shame. We are not worthy of Thy great love. We are not worthy of a Saviour like Jesus. Thy goodness overwhelms. Save us, O God, save us for Thy great work. Amen.

**Tuesday: Scripture Fulfilled**  
John 19:17-24

The fuller glory of the cross has not yet been revealed to men. Its full power has not yet stirred our souls. For this two facts are responsible. First, spiritually we are too immature to understand or to enter into the power of Calvary. Secondly, we have not learned to approach this, the greatest spiritual event of history by the way of the history of the spiritual struggle of mankind. This is the central event in the historical, spiritual struggle of men. It can be only historically understood. Scripture makes this affirmation. The gospel of suffering is historically rooted, not dogmatically. Scripture reveals beforehand the way of suffering for the

## THE PASTOR SAYS:

Japan's way of preserving peace in Asia seems to some of us like preserving the peace by putting a hornet's nest in your neighbor's bed.

Now and Then.



Messiah because its writers had learned from history and experience that only by suffering could human destiny be achieved.

**Prayer:** We thank Thee, Everlasting God, for Thy revelation to men through the ages. Always hast Thou been speaking to Thy children. And always have Thy words been messages of faith and love. We thank Thee for Thy solicitude. **Amen.**

**Wednesday: The Penitent Thief**  
Luke 23:39-49

The penitent thief was the first man to come under the redeeming power of Calvary. He seems to have been overwhelmed by that power. He grasped the pathos of the situation. He understood, at least dimly, its tragedy. He felt, at least vaguely, its spiritual triumph. He saw that his Companion in suffering was dying innocently, but deliberately, for the guilty, of which he was chief. Men like himself, he felt, were responsible for this tragedy. It was men like himself who had made it necessary. No wonder he was repentant. Today, at the very moment of this writing, and reading, we too look upon Calvary. Men like myself, like yourself—we have perpetuated that tragedy to this very moment. By failing to assume our full responsibility for the sin of the world we crucify the eternal Christ afresh in every day.

**Prayer:** O God, the world needs penitence. The sins of our times are so enormous, so multitudinous, after all these centuries. Send a veritable conflagration of contrition to purify us. **Amen.**

**Thursday: The Uplifted Christ**  
John 3:14-21

Let us, fellow Christians, lift up the crucified Christ! Let us lift Him up high, high, until men see the full stature of His character, the full purpose of His ministry, the glory and magnificence of His life, and the full depth of His suffering in order that His fellows might be brought face to face with God. How can we do it? How can we enable the world to recognize Him for what He is? How can we help our brethren to understand Him? By living Him! By living Him in every day, in every relationship, in every act. By revealing in our lives what His life meant to God, to humanity—and how hard it is in this present world to live that Christ-like life. How this world needs the uplifted Christ! If we lifted Him up now, as He deserves to be lifted up, our problems would vanish like mist before the rising sun.

**Prayer:** Heavenly Father, Thou wast in Christ with sublime magnificence. Would that we too were worthy of Thy incarnation! Help us, our Father, so to submit ourselves unto Thee that we too may become worthy. **Amen.**

**Friday: Christ Died for Us**  
Romans 5:1-11

"Christ died for us." How glibly those words drop from the lips! How quickly they are spoken; Too glibly—too quickly to permit us to grasp their significance. Yes, Christ died for us. How? Because He had lived for men utterly, in obedience to the Father's will. Because of that fact He was crucified. The world had not been moved by His life of devotion, of obedience, of love, of faith. The world was moved only by power, by force, by greed, by savage passion. That world Jesus attacked, and if He would be triumphant, if His life spread, this pagan world would be overthrown. Therefore, He was crucified, ere He could triumph. Yet the human family needs supremely what Jesus offered it. To guarantee it to men nevertheless, He accepted the cross in faith and love. Time has vindicated Jesus and indicted the world.

**Prayer:**  
"Lift high the cross of Christ;  
Tread where His feet have trod;  
As brothers of the Son of Man  
Rise up, O men of God!" **Amen.**

**Saturday: Reconciled Through Christ**  
II Corinthians 5:14-21

The crucified thief was reconciled to God and to men through Christ. That was the beginning of the ministry of reconciliation, of the cross. Through the centuries that cross has stood upon Golgotha hill teaching eloquently the gospel of reconciliation. It pleads with passionate fervor. It reveals the yearning heart of God to His children. It reveals the Father's love and forgiveness, His saving grace and power. It reveals God in man, especially in Jesus, suffering in the endeavor to save men from selfishness, from hate, from misunderstanding, to save them for brotherhood and the Kingdom. It reveals men rising to meet the searching and suffering God, with a growing spirit of sonship in their hearts. Calvary reveals sin at its worst and righteousness at its best. The saving power of Calvary is the impact of that revelation upon the human soul.

**Prayer:**  
"Rise up, O men of God!  
His kingdom tarries long;  
Bring in the day of brotherhood,  
And end the night of wrong." **Amen.**

**Sunday: Suffering and Triumph**  
Psalm 22:14-31

There stands the cross of Calvary upon Golgotha Hill, waiting to be understood, waiting to impart its power to those who approach with sufficient faith and comprehension. From that cross, the crucified Christ, after these nineteen centuries, is being permitted to begin to speak to men with authority concerning life and religion. More and more we stop, listen and kneel at that cross, and then go back into our life's situations with a new resolution in the heart and a new light in the eye. The cross is the supreme indictment of human disobedience and ill-will. It is also the living symbol of the supreme spiritual triumph of God and men. The world is beginning to see the meaning of vicarious suffering and to feel the power of unconditional obedience.

**Prayer:** Thine is the power, O God, to establish Thy Kingdom of love amongst men. Thine is the power to overrule the will of selfish and blind men. May we give to Thee our lives, so that through us Thou mayst rule the earth. **Amen.**

Izzy: "What is the difference between ammonia and pneumonia?"  
Dizzy: "Search me."  
Izzy: "Why, ammonia comes in bottles, and pneumonia comes in chests."

**Puzzle Box**

**ANSWERS TO—DOUBLE-TIED WORD CUBE, No. 8**

C L E A N  
L E A V E  
E A S E S  
A V E R T  
N E S T S

**HIDDEN WORD PUZZLE IN RHYME, No. 35**

My first is in numbers but not in few,  
My second's in planted but not in grew.  
My third is in merry but not in sad,  
My fourth is in happy but not in glad.  
My fifth is in open but not in shut,  
My sixth is in level but not in rut.  
My seventh's in seeding but not in soil,  
My eighth is in plodding but not in toil.  
My ninth is in day-time but not in night,  
My tenth is in candle but not in light.  
My eleventh's in docile but not in mild,  
My twelfth is in peaceful but not in wild.  
My whole is a Spring-time sport engaged in by College girls.

A. M. S.



Mary Louise Heller and Jean Wetzel, 1932, Intermediate Camp at Mensch Mill

**OUR SUMMER SCHOOLS AND CAMPS**

Pastors and other Church leaders are discovering a way of bringing new energy and skill into the life of a congregation. They are no longer doubtful about it. They know, of course, that it is not an infallible method, but they speak about it with confidence because they have generally found it successful. It is a comparatively easy way, although it requires real effort on the part of the congregation and some financial investment. It is the

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way of thoughtfully selecting delegates and sending them year after year to camp, summer school and missionary conference.

Almost without exception, those who attend our summer schools and conferences come from Reformed Churches. They go back to their Churches with a larger understanding of the purpose of Christianity. They give themselves with zeal and with intelligence to the carrying out of that purpose in their local Church programs. A rapidly growing number of pastors would say that no investment made by their congregations yields such quick and sure returns.

As separate institutions, our Dayton Summer School of Leadership Training and our Tiffin Summer Missionary Conference are now part of the history of the past. A new agency for the training of lay workers of every description has been created in Ohio. It is to be known as the Tiffin Summer School. The fine buildings and the impressive campus of Heidelberg College will make the administration of its program easy and pleasant. The session of 1934 begins on July 30 and ends on Aug. 11.

This school represents something more than the merging of two institutions. After long and thorough planning our leaders in Ohio, working with the secretaries of the Board of Christian Education and the Department of Missionary Education, have developed a program in which religious education and missionary education are recognized as essentially one. This is a most hopeful sign of progress.

One of the features of the new enterprise will be a two-week Vacation School, to be held in the Trinity Reformed Church. Those who register for the study of methods of teaching Primary and Junior children, will work each morning for several hours in the Vacation School, under the supervision of Florence Martin, Lillian Elmendorf and Catharine Alben. Miss Elmendorf is a member of the Evangelical Synod of North America and was formerly associated with the Board of Religious Education of that denomination. Since the units to be studied by the children will deal with Japanese life, both leaders in Church Schools and workers in Mission Bands will find in the Vacation School practical guidance for their home programs.

Of those parts of the United States where we have Reformed Churches, probably none was so seriously affected by the depression as the Pittsburgh Synod. Yet the Shady Side Conference has continued bravely and many Churches acknowledge its growing importance for the training of their leaders. In 1933 the Conference attracted a larger group of young men than at any other time in its history, a total of 22.

The period selected for the 1934 session of Shady Side is July 2 to 12. Dr. Nevin C. Harner, of the Theological Seminary at Lancaster, will serve as dean. A varied program offers help to workers with all age groups.

The Vacation School, which proved very popular in 1933, is to be continued. Children of Primary and Junior age are brought to the Academy by their parents and friends, and attractive rooms are used for their indoor activities. Mrs. Roy Corman and Miss Avery will supervise the school and teach the methods courses. Miss Avery is Supervisor of Chil-

dren's Work in Calvary Episcopal Church, Wilkinsburg, Pa.

Camp Mensch Mill is constantly expanding its usefulness. For three days during June, 1933, ministers and elders who are members of Classical Committees on Christian Education, met at the Camp and thought together about their task. The result was a long-term plan to make Christian Education powerful through the promotion of leadership classes, workers' conferences and the use of Standard B, and through a larger use of the minister's skill. A second meeting of the same group is to be held at the Camp on June 7, 8 and 9 of this year. Representatives of educational committees in the Potomac, Pittsburgh and Ohio Synods have been invited, together with leaders of our schools and colleges.

Three camps for young people have been planned for 1934:

**For Intermediates** (12-14 years old), July 16-28.

**For Seniors** (15-17), July 30-Aug. 11.

**For Young People** (18 upward), Aug. 13-25.

Our first intermediate Camp in 1932 had an enrollment of 36. Last summer there was an increase of 13. The values of a camp experience for Intermediates are more and more widely recognized. Within a short time, the Intermediate group at Mensch Mill may tax the capacity of the camp buildings, as the Senior and Young People's groups have done for the last several years.

#### Evangelical Synod Summer School and Camps

While the official consummation of the merger of the Evangelical Synod of North America and the Reformed Church in the United States will not take place until June 26, the educational leaders of the two groups have already met and discussed what they might do together. One thing that we can do immediately is to promote in all Reformed and Evangelical Churches the summer schools and camps of both denominations. We are happy to



Mr. and Mrs. Adam L. Mensch, original owners of the Camp Mensch Mill Site

list below the training agencies of the Evangelical Synod, and we urge our people who live within traveling distance of these agencies to think of them as our own and to take advantage of their fine programs by sending as many delegates as possible. There are three camps and seven leadership training schools.

Lone Star E. L. T. S., Waco, Texas, June 18-29.

Elmhurst E. L. T. S., Elmhurst, Ill., July 2-13.

Golden West E. L. T. S., Healdsburg, Cal., July 16-27.

Lake Erie E. L. T. S., Dunkirk, N. Y., July 23-Aug. 3.

Gulf Coast E. L. T. S., Waveland, Miss., Aug. 6-17.

Pacific Northwest E. L. T. S., Portland, Ore., Aug. 6-17.

Sunflower E. L. T. S., Wichita, Kan., Aug. 6-17.

Waveland Girls' Camp (ages 12-18), Waveland, Miss., June 10-July 1.

Chic-Ka-Gamo Boys' Camp (ages 12-14), Dunkirk, N. Y., July 4-12.

Wakan-Tah-Kodah Boys' Camp (ages 15-18), Dunkirk, N. Y., July 4-12.

Ken-Joe-Kety Girls' Camp (ages 12-14), Dunkirk, N. Y., July 13-21.

Nawer-Weh-Noheh Girls' Camp (ages 15-18), Dunkirk, N. Y., July 13-21.

Waveland Boys' Camp (ages 12-18), Waveland, Miss., July 15-25.

#### AFTER FIFTY YEARS

By Herman J. Naftzinger

(In honor of the golden wedding anniversary of Elder and Mrs. G. W. Ressler, M.D.)

Summoned by gladsome ringing of the bells,  
Arrives the day, the golden wedding day,  
'Mid scenes of rare delight: the cheering throng  
Hides cares and fears, life's burdens and denials,  
Unveils the sunset with its golden glow,  
Life's work and labor eased, the doctor's skill  
At rest, friends all gathered, the blushing bride  
Of yesteryear as happy as when first  
Her constancy through good and ill she vowed.

Come, see the prints of memory.  
Driven by tireless hurry in days gone by,  
With healing smile, the lone practitioner,  
Cured, with gentle touch, his sick patients  
Round every "mining patch." From door to door,  
Discharged, the steady-handed, his task  
So delicate, so painful, naught cared he  
For long hours or broken rest. Faithfully  
From morn through evening the wife performed her part;  
They worked together for the mutual good;  
Lived on the parson's talk from week to week.  
Wisely the parson spoke; and so from hence  
A golden milestone marks for them the way.  
And now their days are mellowed, and the world  
Is all their own. In well earned peace and rest  
May they together walk the sunset path  
Of bliss, by fifty years of love made sure,  
Until the break of heaven's Golden Day  
Shall start them on their pilgrimage for aye.

#### OUTLOOK FOR THE RELIGIOUS PRESS

For two days in April the "watchmen on the towers" of the various denominations of the United States studied their own problems and the general outlook for religious journalism in a time of perplexing transition. The occasion was the annual meeting of the Editorial Council of the Religious Press, held on Thursday and

Friday, April 12 and 13, in Washington, D. C., in the famous Gridiron Room of the Hotel Willard.

The sessions of the Council were marked by arresting addresses and lively discussions upon the technique, scope, and practical problems of the religious press. At the opening session Dr. Paul S. Leinbach, editor of the "Reformed Church Messenger" and President of the Council, called

upon Dr. Harry E. Woolever, editor of the "National Methodist Press," who brought greetings and voiced words of welcome to the assembled delegates. He was followed by Dr. John van Schaick, Jr., editor of "The Christian Leader," who spoke upon "The Present Status of Religious Journalism." Dr. van Schaick's keynote address was filled with keen observations, mingled with humor, upon the prob-



lems and difficulties with which the editor of a religious weekly is faced in these days. The speaker gave considerable attention in his discussion to the question of mergers in the religious journalistic field. In the absence of Rev. Frank W. Alexander, the third speaker on the program for the morning, Dr. Robert A. Ashworth, of the National Conference of Jews and Christians, was introduced and spoke briefly of his work. He said that about 900 religious periodicals were now receiving the releases of the Conference and stated that the Roman Catholic press was co-operating better in the use of these releases than either the Protestant or the Jewish papers.

At the opening of the afternoon session Thursday, Mrs. Frend I. Johnson, the newly elected president of the Women's National Committee for Political Action, spoke of the committee's work and outlined its objectives.

One of the best addresses of the entire meeting was given on Thursday afternoon by Dr. Joy Elmer Morgan, editor of the "Journal of the National Education Association." Mr. Morgan took as his subject, "The Religious Press as an Educational Force," and indicated three major movements now under way in the world. The first is the awakening of the masses to self-expression and their insistent demand for their rights. "They want more and they are going to get it," said the speaker. The second movement is the growth of the "corporate cancer," the terrible concentration of power in the hands of small groups. The third movement is that of scientific technology, responsible for vast improvement in industry and elsewhere, which leave the multitudes unemployed. Motion pictures and the radio have been commercialized and the freedom of the secular press has been lost under the pressure of the giant corporations and the great advertisers. But there is one small group left, the religious journalists, and to them we must pin our hopes.

The last speaker of the afternoon was Rev. Walter W. Van Kirk, who substituted for Michael Williams, editor of "The Commonweal," of the Roman Catholic Church. Mr. Van Kirk spoke ably upon what the religious press can do to help bring in a warless world.

The evening session on Thursday was devoted to some of the practical problems of religious journalism. The first speaker, the editor of "Zion's Herald," spoke on "How 'Zion's Herald' Added to Its Circulation in a Year of Depression." The address was followed by a round-table conference in which many questions were asked and a number of the editors participated. Walter I. Clarke, manager of the department of publicity of the Presbyterian Church in the U. S. A., was the second speaker. His theme was "An Adequate Program of Publicity for a Denomination." He declared among other things that the hope of a denomination lies in an independent press. The way should be wide open for wholesome criticism of boards, societies, and officials.

"How Can a Religious Journal Best Serve the Missionary Cause?" In answer to this question, Harold E. Fey, editor of "The World Call," gave a comprehensive and penetrating address on present world conditions and the opportunities and responsibilities of the Church.

Dr. Guy E. Shieler, editor of "The Churchman," which has just celebrated its 130th anniversary, at this session told the interesting story of his battle against debasing motion pictures and opened the eyes of the editors to the abuses in this field. He particularly denounced "blind and block booking" and showed the sinister consequences of this business method which forces bad movies upon helpless communities.

The annual meeting of the Council

closed with a luncheon at the Cosmos Club. The first speaker, Hon. Daniel C. Roper, Secretary of Commerce of the United States, urged the importance of spiritual vision as a precondition to the solution of the perplexing social and economic problems of our day. Dr. Joseph M. M. Gray, chancellor of the American University, gave the concluding address of the meeting speaking on "The Religious Journalist's Job." He called upon editors of religious journals to make their papers interesting, to give their readers not simply the facts but the truth, and to cultivate a clear and incisive style of writing.

The report of the findings committee of the Council stressed the need of awakening laymen to the importance and value of the religious press and the necessity of combating the influence of the degrading motion pictures.

—Dr. L. O. Hartman, in  
Zion's Herald (Boston)

#### STEWARDSHIP CONFERENCE IN ZION'S CLASSIS

A Stewardship Conference was held in Heidelberg Church, York, Pa., on Thursday evening, April 12. This was in the nature of an experimental affair in which there were gathered together from the constituency of Zion's Classis those in whom is vested the responsibility of promoting Stewardship. Those attending were pastors, Sunday School superintendents, Church treasurers, representatives of the W. M. S., the G. M. G., and young people's organizations.

The Conference began with a supper at 6 o'clock. Approximately 90 were present. While seated at the table discussion was had on the general subject "What has been done to promote Stewardship in the various organizations?" Rev. Oliver K. Maurer, chairman of the Missionary and Stewardship Committee of Zion's Classis, presided and opened the Conference with a short talk, setting forth the purpose of the gathering. Many interesting questions and enlightening suggestions were offered. A keen interest was manifested by all as the discussion developed.

At 8 o'clock the assemblage moved from the banquet hall to the Sunday School auditorium, where a brief devotional period was enjoyed under the leadership of Dr. E. O. Keen. Following this the Conference was continued on the general theme, "What can we do further to promote Stewardship?" Dr. William E. Lampe led this discussion. Here again interest was keen and many interesting phases of Stewardship were brought to the fore. In the development of the discussion it was evident that a great deal of work needs to be done to bring our constituency to a vital Stewardship consciousness. It was deemed expedient for each congregation to have a Stewardship Committee composed of representatives from all the various organizations in the local Church and that through this medium a united, educational and carefully arranged Stewardship program be persistently promoted.

From the active interest shown by those present up until the very end of the session, it was quite evident that the Conference was of very definite value to those attending, and it is hoped that much good will result from it. Complete minutes were taken of the proceedings and these will be used in the Classis and perhaps in the denomination at large in the formulating of further Conference programs on Stewardship. From the opinions expressed by many who attended this experimental Conference, it is felt that something of this nature should be conducted in every Classis of the denomination. Through this medium certainly much impetus would be given to the cause of Christian Stewardship. Now as never before the implications and applications of this far-reaching Christian doctrine need to be emphasized.

Oliver K. Maurer.

Red Lion, Pa.



Dr. John M. G. Darms, Secretary

Judge Daniel Snyder of Greensburg, Pa., delivered a strong address on the League at the Laymen's Meeting at Pittsburgh Synod, Meyersdale, Pa., May 16. We go staggering on in our helplessness and — fail, even though we have the Spirit of Christ. He drew a parallel between the great dam at Clarion, Pa.,—87 ft. high—and the man of the Church referring to the statement of an engineer who said: "It makes me wild to think of the power—the unused power — generated by that huge dam." And so — looking out upon the group of men of the Reformed Churches, he said: "It makes me wild to think of the marvelous power lying in our men—and under control of the Church—and yet not harnessed to the work of Christ and the Church." WHY?

The League is endeavoring to harness that power of our men.

A Mass Meeting of laymen of the Reformed and Evangelical Church is being arranged for Sunday, June 24, at Cleveland, O. The secretaries of Men's Work have been asked to address the laymen. Many of these get-togethers throughout the Church will help to unify and solidify the man-fores of both Churches.

All Reformed Laymen, whether members of the League or not, are cordially invited to attend the National Convention of Evangelical Brotherhood at Milwaukee, Wis., Aug. 21-23. Plan to add this pleasure to your trip to the World's Fair in Chicago.

"An up-and-going organization can do better work than the purely local organizations of men — even though they may be shot through with rugged individualism."—Rev. C. F. Freeman, chairman Eastern Synodical Committee.

Get your Chapter organized before summer comes, so that you will be ready to start "steam up" in the fall.

Rev. F. E. Luchs, of Monroe, Pa., says: "Our League has become a 'type' for all other organizations of the Church. Within two months of the organization, the men, beside other work and influence, raised \$1,200 for an improvement in our Church." "Do as the League does" might well become a slogan—providing there is something real and helpful doing, which needs no un-doing.

"It's only the fifty cents that keep us from organizing," said a prominent elder at the meeting of the Synod. The Executive Committee of the League announced that for 1934 there shall be no dues, only a voluntary offering early in the year. There should be no holding up of the organization because of money, as this is no barrier to membership and co-operation.

A Mass Meeting for Reformed Churchmen—under direction of Classical Committee of the League—will be held in beautiful Collegeville, Pa., on the campus of Ursinus College, on Saturday, June 2, at 3 and 8 P. M., with dinner meeting in between. Chairman Singley invites every laymen in and about Philadelphia.

#### YOUTH AND THE CHURCH

(Continued from Page 2)

Study Hour and Lesson Period, 10.45-11.20.  
Expression and Dramatics, 11.20-11.45.  
Dismissal.

Seniors, Y. P. and Adults

Study, 10-10.45.  
Worship, 10.45-11.10.  
Sermon, 11.10-11.40.  
Closing, 11.45.

The above diagram explains the idea,



as we are attempting to develop it. In point, the young people accept the Church as we give it to them. Young people object to being poured into one mold, like so many automobiles. They should be permitted to **think** for themselves. Like in other phases, religion becomes real only when an individual takes part in it.

(3) Youth will develop a religion of his own through: (1) Service; (2) Prayer. Thus he is both developing Christian character and developing the Kingdom of God here on earth.

Finally, the "graded Church" program has aided us at First Church to increase our Church attendance over a period of three months, January-March, 1934, as against the same period of 1933, 48%. The figures for Easter morning service are astounding, namely, 203 out of 235, or a per cent of about 88. We feel that our **experiment** is not a panacea for all Church ills, but our results warrant a trial by any earnest congregation intent on spreading the Gospel.

McKeesport, Pa.

## THE CHURCH SERVICES

### SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Second Sunday after Trinity, June 10, 1934

### JESUS ON THE CROSS

Matthew 27:33-49

**Golden Text:** Looking unto Jesus, the author and perfecter of our faith, who for the joy that was set before Him endured the cross, despising shame, and hath set down at the right hand of the throne of God. Hebrews 12:2.

**Lesson Outline:** 1. The Crucifixion. 2. The Cross. 3. The Crucified.

No biblical story is more familiar to us than the crucifixion. Our records give us four detailed versions of it, each containing individualistic touches of its own. Jointly they portray with remarkable realism the tragedy that has influenced the destiny of mankind more profoundly than any other event in history. It has cast its spell upon great artists. Profound philosophers have pondered its meaning. Untold millions of people, of all races and every rank, have found in it their "only comfort, in life and in death."

The obvious danger of most of us is that our familiarity with the old, old story will dull the wonder of it. It is "a thrice-told tale", that we know "by heart". But do we really know it by heart, or merely "by head"?

**I. The Crucifixion.** The tragic story is told in simple language. It is the facts themselves, not the artful skill of the writers, that make the crucifixion sublimely significant. The four evangelists let these moving facts tell their own wondrous story.

Jesus was crucified in Golgotha, a skull-shaped hill outside the city, near the Damascus gate. Followed by a throng of people, Roman soldiers led Him from Pilate's palace to the place of execution. Certain women of Jerusalem smote upon their breasts and wept in sympathetic pity, when they beheld Jesus, weakened by the ordeal of His trial, and tottering beneath the heavy burden of His cross, which, according to Roman usage, He must carry Himself. But, somewhere along the way, Simon of Cyrene was pressed into service, and compelled to relieve the Master of His crushing load. It was about noon when four soldiers nailed Him to the cross.

The scenes that followed are black and desolate. They show us human nature at its worst. We see callous soldiers, gambling for the garments of Jesus, and bigoted Jews heaping their insults upon Him. His patient suffering and innocent blood did not quench their hatred. Their mockeries of the dying Christ were more heartless and cruel than those during the trial.

The evil example of their rulers inspired the common people to base emula-

tion. They taunted Jesus with His messianic claims, challenging Him to prove them by descending from the cross. They jeered at His alleged boast to destroy the temple and rebuild it in three days. We associate tender hearts, hushed voices, and kindly hands with the solemn scenes of death, but the Saviour's cross stood in a raging tempest of cruelty and hatred. His eyes looked upon faces distorted with passion. His ears were filled with curses.

But light streams upon this darkest page of history from the sufferer Himself. Seven precious sayings fell from His lips. They voice His bitter anguish, the torture of His body and the travail of His soul. But they also express His triumphant faith in God, and His immeasurable love for man. They reveal that, on the verge of the tomb, Jesus was as confident of the presence, power, and purpose of the loving God, as on the brightest day of His life. They prove that He was the Saviour of mankind, even to His last hour. The impenitent Jews He commended to the forgiving love of God, for they know not what they were doing. To the penitent thief He opened wide the gates of Paradise. And His own Spirit He committed confidently into His Father's hands.

All but one of these last sayings of Jesus are self-explanatory. The one exception is the bitter cry that welled up from the depths of His tortured soul, about the ninth hour, "My God, my God, why hast Thou forsaken Me?" That cry of desolation marked an extremity of physical pain and spiritual anguish which it is difficult for us to fathom. But we know that these tragic words are not a cry of despair. They are a quotation from the twenty-second psalm, which is a prayer in distress and a song of praise (22:1). In His darkest hour, Jesus turned to the Scriptures of His people for comfort and consolation. They had nurtured His piety in life, and they were His refuge in death. These familiar words of the psalmist Jesus appropriated to voice His bitter pain of death, and His yearning for relief.

Jesus expired after He had been on the cross only about three hours. This was unusual. Pilate seemed unwilling to believe it until the centurion had verified the report. John tells us that the Lord died with the victor's cry, "It is finished." And Matthew reports an earthquake and the opening of graves, strange portents that accompanied the death of Jesus.

**II. The Cross.** But stranger far than these physical portents are the spiritual events that followed the crucifixion of Jesus. The world has never been the same since then. The cross on that bleak hill has become central in its thought, at least, if not, as yet, dominant in its life. Perhaps the thought of man will never fully understand the meaning of the cross, which concerns the mystery of love, and love defies logic and confounds reason.

Even human love does that. And on Calvary it is the love of God that is revealed to us, in all its unfathomable height and depth.

How unsatisfactory and inadequate are the theories made by men concerning this supreme manifestation of God's love in the life and death of Jesus Christ. Some of them, indeed, seem to ignore the Father whom Christ has revealed, when they explain the mystery of the cross in terms of commercial satisfaction and penal substitution. They caricature the love of God when they picture Him as a relentless creditor, who demanded the last farthing of the debt of sin incurred by mankind, or as a celestial sovereign whose violated honor must be vindicated, and whose wrath must be appeased by a substitute of His own providing. Noble, indeed, was the motive of the men who in past ages formed such theories of the atonement. Their sole aim was to magnify and exalt the infinite goodness and grace of God, to ascribe to Him only all honor and praise for man's salvation from sin. But even the best of these human theories fails to satisfy the heart of man. It does not show us the Father who dwelt in Christ, and whose infinite love reclaims and redeems us.

But what the mind of man has failed to do, the heart has found beneath the cross in every age. In this cross men have found the final answer to life's deepest questions, and to its greatest problems. That final answer is the eternal love of God, revealed to the utmost in the sacrificial life and death of Jesus Christ. Our hope of righteousness and peace and joy, our faith in life abundant, on earth and beyond it, rests upon that infinite and omnipotent love.

As the cross of Christ reveals the love of God, so, also, it lays bare the sin of man, its awful reality and heinousness. Beneath that cross, in a blinding flash, as it were, we see the true nature of sin, in all its guilt and power. We see it as God sees it, not as men do.

It is quite the fashion today to analyze sin, as it manifests itself in our social order, to seek its causes and to suggest remedies. Our sociologists explain it, the novelists and essayists exploit it, and the stage dramatizes it. They dissolve it into ignorance, whose cure is better education. They treat it as the result of a crippling environment, that must be transformed into a cleaner and juster social order. Or they trace it to some radical physical defect, whose propagation must be checked by sterilization.

There is a measure of truth in all these sociological and medical theories of sin, but they do not touch the core of the matter. They do not understand the malady, and they do not know the remedy. The root of sin is in man, not in his environment; in his inmost spirit, not in his body. And the only efficacious cure of sin is spiritual, not sociological or medical. The sinner needs more than a better education, a more wholesome environment, or a sounder body. Above all else, he needs a new spirit. He must become a new creature in Christ Jesus.

That miracle of spiritual transformation and moral regeneration God works in men through the power of the cross of Christ. Beneath its somber shadow sinners are led to repentance and faith. It is the love of God that crushes and conquers them. It fills them with penitent shame, and it anoints them with a new spirit, even the spirit that dwelt in Christ. For there they realize that sin is more than the violation of a law, whether human or divine. It is wilful and wicked opposition to God's love, which is the supreme law of the universe.

There may be help and hope for a man who breaks a law. The law has its own means and ways of satisfying its stern demands. It can restrain and retaliate. It can punish the law-breaker. And that is what God might have done to sinful



mankind, if He were only the Eternal Lawmaker and Judge. But God is Love. What help or hope is there for a man who spurns and repudiates this divine love? What can God Himself do for such a world?

God's own answer to that question is the cross of Christ, His sacrificial life and death. There sin manifests its blind folly, its utter heinousness, and its fearful power. It rejects and crucifies Him whose love is the highest and holiest thing we know in all the universe. In its crucifixion of Christ, sin laid bare its inmost essence. We realize that the wages of sin, truly, is death; the death of love and of all that love would do. Unchecked and unchanged, it is the evil fruit of sin in the lives of men and in the history of mankind. But in this sinful world stands the cross, God's only remedy for sin, and man's only hope of salvation.

**III. The Crucified.** As this crucified Christ is lifted up, He will draw men to Himself. They will find pardon, peace, and power to conquer sin in the love of God which Christ revealed to us in His life and death.

But how shall this Christ be lifted up by us so that men will see and seek His salvation? The Roman soldiers saw Him on the cross, but it meant nothing to them, and the Jewish rulers were openly hostile to the Crucified. But on the edge of this indifferent and hostile crowd stood a few of the Master's disciples and friends. They loved Him, and suffered with Him in spirit, perplexed though they were by the tragedy of His cruel death. They had been won and changed by His love, and they remained faithful to Him and loyal to His teaching, even unto death. And after Calvary came the experiences of Easter and Pentecost, which completed the transformation of this little group into living witnesses of Christ.

The cross of Christ is still an object of indifference to many. It means nothing to them. Some openly scorn it, for it runs counter to their natural instincts. It was a stumbling block in the first century, and it remains that today—a stumbling block to the sin and selfishness of man.

But the question that concerns us greatly is, What are we doing, who glory in the cross, to commend it to men who are indifferent or even hostile to it? What are we doing to convince a skeptical world of its power of salvation? We preach it, and we teach it. We put it into our creeds, and we place it on our altars. But all this will not suffice to lift up Christ so that men may see His glory. The cross of Christ came into this world as a life, not as a doctrine. Jesus lived and practiced it every day, and men felt its power of salvation. So we must live it, as Jesus did. And that is a difficult matter, far more difficult than preaching it. It means loving men, sinful men, as Christ loved them, and as God loves us. Thus only can Christ be lifted up that men may see His glory and His power of salvation.

#### THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

June 10—The Christian's Duty Toward His Body. Dan. 1:15, 16.

During the centuries there have been two distinct and opposite views held regarding the human body. The one held that the body was evil. It was composed of matter and all matter as opposed to spirit was regarded as evil. Consequently the body was something to be despised. It was identified with the flesh, and "the world, the flesh and the devil" were to be avoided. The body bound us to the earth and was the seat of worldly lusts and all uncleanness. Men therefore thought it their Christian duty to keep the body under, to subject it to all sorts of discipline, to mutilate it, to starve it, to tor-

ture it. A strange philosophy of life sprung out of this conception of the body which is known as asceticism. It was thought that there was a constant warfare waged between the soul and the body and the only way to give the soul a chance was to bring the body into subjection.

The other view is the direct opposite of this. It regards the body as the "temple of the Holy Ghost", as the instrument of the spirit of man which is also the spirit of God. The body was therefore holy and men were to glorify God through their bodies as well as through their souls. The Apostle writes to the Romans, who had given themselves over to all sorts of lusts and bodily indulgences: "I beseech you by the mercies of God that ye present your bodies, a living sacrifice, holy, acceptable unto God." Paul wrote of the body as holy and as the temple of God. The very fact that the Son of God entered into a human body helped to change men's conception of the body. It was now no longer to be despised, no longer to be disregarded, but to be sanctified and kept pure and spotless.

Now it is quite clear that this latter is the Christian view of the body. Our bodies as well as our souls belong to God who fashioned them. It is therefore the duty of the Christian to put a right estimate upon his body. He must not despise it, nor unduly exalt it. He must make it the fit instrument of the soul and keep it in such condition that it may function properly.

The body, therefore, must not be abused. It is a very delicate piece of construction. It is composed of many elements and all the parts of it are related to each other. If one member suffers all the rest are affected. Therefore, if we violate the laws of the body the whole system will break down. We cannot abuse any member of the body without doing injury to the whole of it. There are those who imagine that they can do this and get by with it—but sooner or later the body breaks and sickness and death are the result. The person who eats or drinks to excess must inevitably suffer the consequences thereof. The drunkard abuses his body. He pours a lot of poison into his system and eventually burns out his stomach, his kidneys and his liver and goes down to an untimely grave. The person who indulges in vice abuses his body. The seeds of disease lodge in his system and he soon becomes unable to do his work. All forms of vice show the lack of appreciation which one should have of his body. If a person properly regards his body he will never subject it to low forms of sensuality. Why should one take this body, fashioned by God Himself, and throw it away to wallow with the swine in the mire?

The body should be kept clean. Cleanliness is next to godliness. There is a very close connection between the body and the mind. Cleanliness shows itself not only in the body but also in the mind and the soul. It touches every aspect of life. It is very hard to be good when one's body is filthy. A bath has moral as well as physical value. It not only cleans the body, but it puts a moral tone into your whole being. Carlyle wrote of the moral value of clothes.

The body requires at least three things. It must have proper food, proper rest and proper exercise. To overeat is doing injury to one's body. To starve the body is likewise wrong. To rob the body of sleep is doing it great harm. Sleep is nature's sweet restorer and the body demands a good supply of it. It also requires proper activity. Idleness makes the body flabby. It weakens the muscles and impairs the digestion. But overwork is also physically harmful. Over exercise such as often occurs in too strenuous athletics taxes the heart unduly. This is the reason why many athletes are cut down in middle life. We must never do anything over-much. Excess of any kind is

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always harmful. The golden mean should be observed in all things.

The best time to take care of one's body is in youth. This is the period of growth and development. If we neglect or abuse the body during this period of life we may never be able to correct it. Many young people stunt the growth of the body by indulgence or by bad habits. They remain puny and sickly and never develop into the stately, dignified men and women which nature had intended for them. The seeds of disease are implanted in them and they remain dwarfs and often turn out to be helpless creatures unable to make a contribution to the world's betterment.

We are learning these days that much of the crime in the world has a physical basis. Our bodies and minds are made up of many so-called "complexes" and these issue sooner or later in conduct. It is being observed that many of our criminals have physical weaknesses. Therefore, for the moral and social welfare of humanity it is essential that we pay due regard to the body. A sound mind and a sound body generally go together.

We should be proud of our bodies. We should cherish them very highly and regard them as sacred instruments given us by God. We are stewards of our bodies as well as of all other blessings bestowed upon us by God. "Know ye not that your bodies are the temples of the Holy Ghost?" Make your bodies fit places in which the spirit of God may dwell.

When in the Creed we say that we believe "in the resurrection of the body" we place a high estimate upon it and should therefore make it something which is worthy to house the soul through all eternity. The Son of God came to earth in a body and all of our bodies should be kept so pure and holy that they may be the bearers of the Christ if He should choose to incarnate Himself in them.

#### Woman's Missionary Society News

Helen Ammerman Brown, Editor  
Selinsgrove, Pa.

The Soul and Body Are Two Distinct Entities. How well this was demonstrated in the request of our beloved and now sainted missionary, Mary Schneider. "Do not leave friends see this body after my smile has left it." Again when to her



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mother she said, "Don't weep; in heaven I shall continue to serve Jesus without a tired and sick body." I Cor. 6:19. In tender sympathy our emotions span the sea to mingle with lonely hearts in Japan.

Baltimore - Washington Classis sends greetings to readers of the "Messenger." This Classis met in 8th annual convention in Faith Church, Baltimore, with a splendid attendance. The results achieved filled the ladies with courage and fostered real enthusiasm for the future. The conference theme was "Prayer." The absence of Mrs. A. S. Weber, due to illness, was severely felt. Several of the outstanding features, apart from reports and routine business were: an address by Mrs. Dettbarn, president of the Women's Federation of the Evangelical Church in Baltimore and Washington; special mention of the home-going of one of the faithful missionaries in Japan, Miss Schneder, with expression of sympathy to the dear parents and family in this season of trial and anguish; impressive memorial services, a quiet hour, the G. M. G.-M. B. fellowship banquet, awarding of seals and diplomas, an instructive message by Mr. Legalley, Japan, and a production by the Dramatic Club of the hostess Church. The tables for the Fellowship Supper were decorated with flags of all nations, ships and many candles, Mrs. J. R. Bergey was in charge. In his address Mr. Legalley spoke about the customs of the Japanese and their gratitude for Jesus Christ. Commendation is due Mr. and Mrs. Rosenberger and the ladies of Faith Church who had a large share in making the convention a success.

Gettysburg Classis met in 23rd annual sessions in St. Paul's Church, New Oxford, Pa., Rev. Howard E. Sheely, pastor. Mrs. Paul Yoder is president of the Classis. 54 delegates attended the all day meeting and enjoyed a bountiful evening meal served by the hostess Church society. Mr. Wise of the Home Mission Board, spoke on "The Necessity of Christianizing America First." Special music, encouraging reports and impressive devotional and memorial services filled the conference with inspiration. The fall meeting will be in Littlestown.

Zion Classis met in 37th session in Zion's Church, York, Rev. J. K. McKee, D.D., pastor. The Classical society was organized in this Church in 1898. Mrs. Raubenhold, president, presided at all the sessions. Most of the reports were encouraging. There was a net gain of 18 members, a new Y. W. M. S., 2 new guilds, and one new mission band. All financial obligations were met, fine gains noted in the thank offering, 6 life members and 6 members in memoriam were added, and a Home Mission Building Fund of \$500 was completed, and will be given to the Board at the meeting of Potomac Synod in the fall. A pageant "Thru the Gateway" was presented by the Y. W. M. S. of the hostess Church. Prof. Legalley, Japan, was the guest speaker. He told of the needs and conditions prevailing in the foreign field.

### GETTYSBURG CLASSIS

Gettysburg Classis met in its 52nd annual sessions in Redeemer's Church, Littlestown, Pa., Rev. Albert O. Bartholomew, pastor, on Monday and Tuesday, April 16 and 17, 1934.

Rev. Daniel W. Bicksler, Littlestown, Pa., the retiring president, preached the sermon on Monday evening and Classis celebrated the Holy Communion. Rev. Howard E. Sheely, New Oxford, Pa., was elected president; Elder George Kump of Redeemer's Church, vice-president; Rev. G. Howard Koons, Fairfield, Pa., corresponding secretary; Rev. Dr. E. F. Hoffmeier, Hanover, Pa., reading clerk; Rev. Dr. M. J. Roth, D.D., Hanover, Pa., was re-elected treasurer, and Rev. Dr. E. M. Sando, Hanover, Pa., continues stated clerk.

The report of the retiring president on

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the State of the Church revealed a new gain of 52 in the membership of Classis and a gain of 222 in the enrolment of the Sunday Schools. Two ministers died during the year, the Rev. Dr. Abner S. DeChant, Feb. 19, 1933, and the Rev. Dr. F. S. Lindaman, Nov. 19, 1933. Obituaries on the lives of these faithful servants were placed in the records of Classis.

The Classical Committee on Social Service and Rural Work, of which Rev. Dr. Paul D. Yoder has been the chairman, was changed to the Committee on Social Welfare, to conform with the new Order of Business adopted by the General Synod. Following the report of the Missionary and Stewardship Committee and in connection with the report, a period of discus-



sion was engaged in on the work of the committee and especially the Every Member Canvass.

Delegates to the new General Synod of the Evangelical and Reformed Church to meet at Cleveland, O., in June, were elected as follows: Ministers Primarii—Revs. E. M. Sando, D.D., and H. H. Hartman, D.D.; Secundi—Revs. H. E. Sheely and M. J. Roth, D.D.; Elders Primarii—Andrew R. Brodbeck and Clinton S. Fickes; Secundi—Dr. J. B. Hartman and John C. Krebs.

The fall meeting of Classis will be held on Tuesday, Oct. 30, 1934, 9.30 A. M., in St. John's Church, McKnightstown, Pa., and the next annual meeting will be held in Emmanuel Church, Hanover, Pa., opening on Sunday, Feb. 24, 1935, at 7 P. M.

An adjourned meeting of Classis was held on Tuesday, May 15, at 7.30 P. M., in Bethel Church, Smith Station, Pa., West Manheim Charge, Dr. E. M. Sando, pastor. At this meeting Students Archie C. Rohrbaugh and John H. Sando, both of whom were confirmed in Bethel Church, were licensed to preach the Gospel and both having received calls to the pastorate, were also, at their request, ordained into the Holy Ministry. Rev. Archie C. Rohrbaugh, at the time of his licensure a member of St. Peter's Church, Lischey's Charge, has accepted a call to the Ringtown Charge, East Susquehanna Classis, Eastern Synod, and Rev. John H. Sando, at the time of his licensure a member of Bethel Church, West Manheim Charge, of which his father is the pastor, has accepted a call to Trinity Church, Shenandoah, Pa., Schuylkill Classis, Eastern Synod. By their request they were dismissed to their respective Classes.

The service of licensure and ordination at Bethel Church was well attended in spite of inclement weather, a delegation from Trinity Church, Shenandoah, being present at the service. The sermon for the occasion was preached by the Rev. Dr. Marsby J. Roth, Hanover, Pa., chairman of the Committee on Examination and Licensure. The licensure was in charge of the president of Classis, the Rev. Howard E. Sheely, New Oxford, Pa. The service of ordination was conducted by Revs. J. N. Faust and E. M. Sando, D.D., pastors of the two young men. Rev. Dr. H. H. Hartman, Littlestown, Pa., a member of the Committee on Examination and Licensure, conducted the devotional part of the service. The third member of the committee was Elder A. R. Brodbeck, Hanover, Pa.

#### THE THOUGHTS OF JUSTUS TIMBERLINE (Continued from Page 6)

of what war really is, and having met more than a few people who still think that war is no more than "Onward, Christian Soldiers" put into actual practice, why should I interfere?

So I'm letting the young man make up his own mind. I hope he'll never have to face a showdown, but if it comes, he'll have my love and my prayers—and my pride!

#### Experts, Yes; but for Comfort, Friends!

Two men of all my fellow townsmen mean the most to me. One is my pastor, and the other is my doctor.

My pastor is no Cadman, I know; and my doctor might not seem much of a doctor at the Mayo clinic. But each is an important man to me.

You know already what I think of my pastor. Well; my doctor is a good second to him.

I've been through the mill lately. Something was wrong with my internals, and I was passed along from one expert to another. I had X-rays and blood tests and analyses of at least three sorts, and special meals, and a metabolism test, and examinations that began with my ears and ended with a search for possible fallen arches.

And questions. The specialist sat at his desk and asked me more questions than

would constitute an intelligence test for a psychology Ph.D.

It's all over now, and at any rate I'm none the worse. But last week my doctor came over one evening and sat on the porch with me for an hour. We talked about me, both of us; and he was as willing to listen as to talk. I offered a few items of amateur diagnosis, which I never even thought of when I was in the hands of the expensive experts.

And my doctor allowed there was something in what I said. "After all," he put in, once, "you may not know as much about the human body as I do, but you know something pretty direct about one human body."

Well; the experts had told him what they found, and I told him what I felt; and now the job of getting me well is up to us two. The experts are out of it;

they've made their reports—and got their pay.

I'm not against experts, either in medicine or in religion; not me. It was an expert who saved my life once when a poorly trained doctor was treating me on a guess. And as for religious experts, look at Stanley Jones!

But I'm for my doctor, all the time. When he deals with me I'm Justus Timberline, his neighbor and friend. He has something more than a professional interest in my physical condition.

And I'm for my pastor, just the same way. He knows more psychology than he ever studied at school, but he never makes the mistake of treating me as a soul to be saved.

All the same, he's done more for my soul than all the religious specialists who ever took a shot at it.

## NEWS OF THE WEEK

Mrs. Henry W. Elson

President Roosevelt asked Congress May 15 for \$1,322,000,000 to carry on relief work in the fiscal year beginning July 1. General aid and public works to have \$940,905,000 under the program.

Seven persons are dead and 4 were rescued as the result of the sinking of the Nantucket Lightship by the Olympic, May 15, 40 miles southeast of Nantucket Island and off the dangerous Nantucket shoals.

George R. Pond and Cesare Sabelli, who started from New York May 15 on a proposed non-stop flight to Rome, made a forced landing in County Clare, in a small field near Moy, Ireland, at 4.25 P. M., New York Daylight Saving time.

The Passion Play at Oberammergau opened its season May 20 and marked the 300th anniversary of the original presentation.

Norman H. Davis again assumed the position of chief disarmament spokesman for the United States, following conferences with President Roosevelt May 15. He sailed in time to arrive at Geneva by May 29, the date set for the reconvening of the general disarmament conference.

Torrential rains have swept down recently on the ancient town of Tiberias, causing a number of deaths and many persons injured. A campaign has been started all over Palestine to provide relief for the flood victims.

Mrs. Mollie Brown Carran, 80, a teacher of the former President Herbert Hoover, died at her home in West Liberty, Iowa, May 16.

A sharp increase in urban relief needs since the termination of the Civil Works program was shown in reports from 140 cities and urban counties made public May 16 by Harry L. Hopkins, Relief Ad-

ministrator. The number rose 38% in April and expenditures 46%.

Great Britain proposed May 17 that the League of Nations Council resume negotiations for an arms embargo against both Bolivia and Paraguay as "urgently necessary" to end "the senseless loss of life and utterly unjustifiable destruction of the best resources in men and material in these two countries."

The plurality of Senator David A. Reed over Governor Gifford Pinchot for the Republican nomination for Senator in Pennsylvania was 103,000 in the recent primary election.

Dr. Mather Almon Abbott, 60, headmaster at Lawrenceville School, N. J., died May 17. Under his regime a \$3,000,000 building campaign for the school was started and two-thirds completed.

Cass Gilbert, 74, the distinguished American architect who designed the Woolworth Building in New York, died suddenly in Southampton, May 17, as he was about to sail for home.

In many fields of aeronautics the United States stands first, according to the Aircraft Year Book for 1934. We are ranked first in technique transport and military performance.

According to a report from Secretary Perkins, of the Bureau of Labor, April jobs gained 224,000 in workers and \$7,700,000 in payrolls.

Dr. Tyler Dennett, Princeton professor and winner of the 1934 Pulitzer prize in biography, has been elected president of Williams College, Williamsport, Mass. He will succeed Dr. Harry A. Garfield, who retires in June.

President Roosevelt opened the attack on crime May 18 by signing 6 bills as "challenge". He extended the Federal jurisdiction to interstate gang offenses, with death for some kidnappers. He called on the people of the nation to join in the war on the underworld.

President Roosevelt in a message to Congress May 18 urged international action of a far-reaching nature aimed at supervision and control of the traffic in arms.

The administration's relief forces began a major offensive against drought devastations in the West May 18 with an announcement by Harry L. Hopkins that \$6,000,000 a month would be spent for direct and work relief in the affected areas until the drought is broken.

American Day in the 2-day observance of the Lafayette centenary was celebrated in Paris May 18. Lafayette died May 20, 1834. Marshal Henri Petain, the Minister of War, was principal speaker at the Sorbonne meeting.

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Awards totaling \$14,000 were announced May 18 by officials of the Woodrow Wilson Foundation at its annual meeting in New York. The gifts went to 3 organizations—Council of Foreign Relations, Institute of International Education, and National Committee on the Cause and Cure of War. Roland S. Morris, of Philadelphia, former American Ambassador to Japan, was re-elected president of the foundation to serve his 4th term.

A Fascist regime was set up in Bulgaria May 19 with the approval of King Boris and after troops had occupied public buildings and strategic points in Sofia, the capital, and elsewhere throughout the country to prevent disorders. Wide reforms are planned and Russia is to be recognized.

The biggest and bitterest battle of the Chaco war is raging (May 19) for the possession of Fort Ballivian, Bolivia's headquarters on the Pilcomayo River, with heavy casualties on both sides. It is estimated between 60,000 and 80,000 men are engaged on a 20-mile front.

A \$10,000,000 fire, described as the worst since the great conflagration which destroyed the city in 1871 was raging in the stockyards of Chicago on May 19. 25 persons, including 11 firemen, were seriously injured and several missing. The homeless were estimated at 1,200. Thousands of cattle perished. Many buildings, among them 2 banks, a hotel and packing plant were destroyed.

Wisconsin Progressives created a 3rd political party at Fond Du Lac, Wis., May 19. The delegates were followers of the late Senator Robert M. La Follette and they met at the call of his 2 sons.

Stricter control of automobile operation by regulating authorities was urged by the Automobile Association of America, as the result of reports showing an "alarming increase in highway fatalities and injuries."

With all emergency relief and recovery legislation in the hands of Congress, President Roosevelt and his aides are concentrating on developing before adjournment the general outlines of a permanent economic and social program.

At a special joint session of Congress May 20, held to observe the centenary of the Marquis de Lafayette's death, President Roosevelt paid tribute to the French nobleman whose memory, the President said, "we cherish above that of any citizen of a foreign country."

Pope Pius XI, speaking to 5,000 German pilgrims May 20, vigorously condemned what he termed a pagan movement in Germany.

May 20 was celebrated as the 32nd anniversary of Cuban independence with an elaborate program of island-wide proportions.

25,000 joined the strike in Minneapolis, May 21. 16 policemen and 19 strikers were injured in riots. Washington has ordered a regional labor board to seek peace.

President Roosevelt has announced that the National Recovery Review Board headed by Clarence Darrow would cease to exist on June 1.

Rear Admiral Richard E. Byrd, who is keeping a lonely vigil in Antarctica studying South Polar meteorological conditions, will share with President Roosevelt the honor of opening the 2nd season of the Century of Progress at Chicago, May 26. An electrical impulse will be flashed by short-wave radio from Admiral Byrd's shack.

## BOOK REVIEWS

**The Epic of Jesus**, by C. W. Durden, pastor, St. John's Baptist Church, Charlotte, N. C. 187 pp. Revell, \$1.50.

There is something reminiscent of Milton in this epic poem: its blank verse, its

labored metre, its religious theme, its classical allusions. It begins with an invocation to Urania and the Holy Spirit — strange combination indeed! It pictures Mary, the betrothed, busy at domestic tasks, the Annunciation, the coming of Joseph to claim his betrothed in spite of "village gossip . . . of the coming day, when pious Joseph should divorce his spouse." And then the story of Jesus is carried through until from Olivet

He rose  
Upon a cloud, and upward cleft the sky,  
And from the earth, and from their sight,  
He passed!

It is not great poetry. Nor is it poor poetry. There are times when it rises to the level of good poetry. It is an interesting treatment of the life of Jesus. It represents the consummation of a pastor's years of study of "that one Life" — a pastor who is evidently blessed with a fine appreciation of Jesus, a good imagination, and some poetic ability. About 180 pages, some 30 lines to a page, this book may be recognized as a worthy monument to a disciple's long devotion to his Master. It must represent years of labor, writing and rewriting. The dedication page carries a 14-line tribute to Jesus which is one of the most beautiful I have ever read.

James E. Wagner.

**The New Vacation Church School.** By W. Dyer Blair. Harper's. 288 pp. \$1.50.

While vacation schools are nothing new, the author's treatment of vacation schools has a right to the title given his book. He speaks out of a wide experience in this area of religious education, being at present the Director of Week-day and Vacation Church Schools of the Greater New York Federation of Churches. Unquestionably he has produced in this "practical guide for leaders" of Vacation Schools the best manual that has been published. All the superficial and uneducational procedures of the early stages of vacation school education have been "put away" in this treatment which is built on the soundest educational principles. At the same time it is by no means "high-brow", but is thoroughly intelligible to the average teacher, or other person made responsible for setting up vacation schools.

Problems of curriculum, school discipline, equipment, training of leaders, co-operation with parents and Church School officials, and so forth, are all discussed constructively. An abundance of concrete material taken from the experience of successful schools is introduced to make the guidance all the more helpful. The much mooted matter of creative experience through such activities as constructive handcraft, dramatics, play and the like is intelligently presented. Those who are responsible for planning vacation schools for this summer should buy this book at once and study it carefully from cover to cover. It will pay!

—A. N. S.

## OBITUARY

### ELDER SIMON BEISHEIM

Elder Simon Beisheim, for 41 years a member of the Consistory of Emanuel Church, Rochester, N. Y., was born in Germany April 17, 1866, and died May 14, 1934, at the age of 68 years and 27 days. He leaves to mourn his death his wife, four daughters, one son, the Rev. Arthur Beisheim, Th.M., of Bluffton, Ohio, and grandchildren. Service was conducted in the Church he so much loved, by his pastor, the Rev. Frederick H. Diehm, assisted by Dr. J. M. G. Darms, a former pastor of Emanuel. For many years Elder Beisheim attended the sessions of Classis, Synod and

## NEW BOOKS

### The Return of Spring to Man's Soul

By Ivan Lee Holt

In this book are published ten sermons by Ivan Lee Holt, one of the leading ministers in the Methodist Episcopal Church, South. His doctorate in philosophy was granted by the University of Chicago and since 1918 he has been Minister of St. John's Church, St. Louis. Prior to his pastorate there he was for three years Professor of Old Testament Literature at Southern Methodist University. These sermons are representative of the social emphasis and broad humanitarianism characteristic of his preaching. Several of the sermons have been delivered before university audiences, both here and in England. (Harpers Monthly Pulpit) Price \$1.00

### The Weekday Minister's Manual

G. B. F. Hallock

The author of *Doran's Minister's Manual* now in its ninth year, has prepared a unique companion volume for the use of the minister "between the Sundays." The innumerable demands that come to the modern minister from all kinds of organizations for weekday address makes inevitable such a book as this. It gives comparatively short but expert expositions of the things such organizations stand for. Here in brief compass are the histories, principles and purposes of Boy Scouts, Girl Scouts, 4-H Clubs, Lodges, Fraternities, Chambers of Commerce, and associations such as Rotary, Kiwanis, etc. Moreover the book suggests outlines that will help a busy minister prepare addresses for public celebrations at holiday, patriotic, social and religious occasions. At a time when ministers must select their books with especial care they will find this an indispensable source book, a premier book of preaching aid. Price \$2.00

### Character: Bad

*The Story of a Conscientious Objector as Told in the Letters of Harold S. Gray*

Edited by Kenneth I. Brown

Why did men become conscientious objectors? What did loyalty to their pacifist ideals involve? What happened to them as a consequence of their resisting governmental and public opinion? These letters answer such vital questions. They are a fascinating record of Harold Gray's experiences after leaving Harvard College in 1915 to work in German prison camps in England, his return to America to face conscription against the wishes of his wealthy and socially prominent family, and to follow the trail of the conscientious objector which led finally to his dishonorable discharge from the U. S. Army. The letters reveal a sensitive spirit who nevertheless faced public ridicule because he believed in individual right of conscience. Price \$2.00

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General Synod, and took a keen interest in all the work of the Kingdom. For 18 years he was on the Board of Directors of the Mission House and for 21 years a member of the Board of St. John's Home for the Aged at Rochester. He was active in the Men's Bible Class and regular at all services of the sanctuary. He was a friend of every pastor of Emanuel. He was a real steward of Life and Possessions.